The CHRISTIAN CENTURY

A Journal of Religion

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An Editorial

The Episcopal Church and the Mind of Christ
By Granville M. Williams

The Episcopate and the Christian Fellowship
An Editorial

Is Jesus Winning India?
By P. O. Philip

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The CHRISTIAN CENTURY

April 16, 1930

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Readers and Subscribers

There is probably no misapprehension in the mind of any reader as to the status and function of the Cheer Leader, but just to prevent any possible charge of obtaining attention under false pretenses it may be stated again. The Cheer Leader's sole mission in life is to persuade more people to read The Christian Century. Still more specifically, it is to persuade them to subscribe for it.

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THE CHEER LEADER.

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The CHRISTIAN CENTURY

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EDITORIAL

THE NOMINATION of Ruth Hanna McCormick, by the republican party, for United States senator from Illinois, on the issue of American adherence to the world court, is bound to have unfavorable effects upon the consideration of that issue in the senate. While Mrs. McCormick, if elected next November, will not take her seat until March 4, 1931, her successful campaign against the court may cause President Hoover to withhold indefinitely his submission of the protocols to the senate. But even should he put the issue up to the senate, the opponents of the court undoubtedly will have gained substantial strength from Mrs. McCormick's defeat of Senator Deneen who accepted the issue and staked his re-nomination on his record as a supporter of adherence. The fear of a similar fate at the hands of their constituencies will have its effect upon other senators when the time comes to cast their vote on the question.

Ruth McCormick Wins on World Court Issue

Factors in the Senatorial Campaign

MRS. McCORMICK'S plurality was overwhelming, although the total vote was unexpectedly light. The factors contributing to it were numerous. A clever and persuasive personality, combining feminine charm, incredible vitality, great political astuteness, and wide acquaintance was opposed by a rather dull speaker whose political position had been attained more as the result of careful and shrewd organization than by virtue of a statesman's mentality. Senator Deneen wholly failed to present the court to the voters in a fashion that would kindle either enthusiasm or understanding. Mrs. McCormick's opposition to the court was backed by a veritable riot of journalistic frenzy on the part of the two Hearst newspapers in Chicago and the Chicago Tribune. The two metropolitan newspapers which supported the court and Deneen handled the issue on its merits, but without any ingenuity in devising slogans and catchwords which appeal to the mentality of the less thoughtful. Behind Mrs. McCormick were the "Bill" Thompson-Crowe-Eller-Snow organizations whose one chance of "coming back" after their stunning defeat of two years ago at the hands of an aroused electorate working through Deneen's organization, was to attach themselves to the brilliant candidacy of Deneen's opponent. At this writing it looks as if their association with Mrs. McCormick has enabled them to defeat the Deneen candidates for city and county offices all down the line. But without doubt, an imponderable factor of tremendous weight in giving point to Mrs. McCormick's world court doctrine was the general public reaction to the doings of the London conference on naval disarmament.

London Naval Conference Registers in Illinois

THE London conference was not at any time drawn into the campaign. But it came of its own accord. An attack on the world court could not have been launched at a more favorable psychological moment. Mrs. McCormick began her 10,000 mile automobile tour of every county in the state on January 13. The London conference met on January 20. Their parallel continuance was of incalculable value to the anti-court candidacy. The conference created just the right atmosphere to give plausibility to the doctrine of no entangling arrangements with Europe. Not since the war have the jingoistic slogans and the nationalistic impulses had so good a chance to justify themselves in popular feeling. It is no exaggeration to say that the conference, up to date, has done more to break down the psychology of peace and to rekindle a feeling of distrust toward all cooperative measures between nations than anything that has occurred in a dozen years. The consciously peace-minded citizen is depressed. The average citizen who hopefully follows leadership toward a peaceful world is confused and anxious lest he has been misled. The unthoughtful and indifferent portion of

our population is an easy prey to the cynical chauvinistic press which can point to the London conference as a dramatic disclosure of the actual facts of the international situation. Instead of preparing for peace, the conference appears to be preparing for war. The most conspicuous feature of the conference is the Kellogg peace pact—conspicuous for its absence. In the atmosphere produced by three months of talk based on the contingency if not the inevitability of war, what can the popular mind be expected to do but turn away in disillusionment and impatience from any further proposal based upon the hope of peace? Whatever the outcome of the conference may be, and whatever may be the final reaction of public opinion to it, the current and immediate effect of such negotiations as are being carried on is to weaken the sense of reality with which the peace advances of the post-war period are regarded.

What Is the London Conference Doing?

JUST what is happening at London, at the moment, is difficult to make out. As the conference draws to a close, the American delegation is evidently preparing the public mind not to expect too much. This is the only interpretation we can put upon the statement of Mr. Stimson concerning the agreement to "humanize" the submarine. This alone, says Mr. Stimson, "is worth the visit of the American delegation here to London. It marks a step forward in a matter our country once went to war about." Differing from Mr. Stimson, the common sense of the American people is more likely to regard that agreement as not worth the paper it is written on. Signed by nations which had previously pledged their honor not to go to war at all, how can Mr. Stimson imagine that those same nations, having broken their word in the primary matter, can be trusted to keep their word to conduct a war in a nice, lady-like manner? If the acclaim with which Mr. Stimson greets this "achievement" is a measure of his power to appraise the other results of the conference we may expect grandiloquence when he tells us how many ships costing how many hundred millions of dollars we must build in order to "reduce" our navy to the terms of the treaty which he will bring home! Mr. Stimson has shown from the beginning no awareness of either the psychological or legal position in which he stands as the representative of a nation which signed the Kellogg pact outlawing war. Otherwise he would have refused absolutely to compromise with France on a basis of negotiations which forbade the use of the Kellogg pact. Had the United States stood alone, on the platform of the bona fide outlawry of war, and had the conference, as a consequence, failed to reach any naval agreement at all, the cause of peace would have been more distinctly advanced than by the best treaty which Mr. Stimson can now bring home. The educational value of such a failure would have been enormous.

Moving Out of The Movies

FROM the continuous stream of letters about motion pictures we select two this week as representative in tone and especially interesting in content. The first comes from Dr. Charles M. Sheldon of Topeka. He relates how he and his wife accompanied a neighboring college's dean of women and a dozen students to a Topeka movie. The feature picture had been recommended to them. They were hopeful for the first few minutes and then the scenes dropped into the old movie rut of dirt and slime. They stood a little of it and then by common consent all arose, made their way out of the auditorium, and into the manager's office. They told that gentleman what they thought of the picture and demanded their money back. Surprised, he pleaded that he was a victim of block booking (the system the producers have inflicted upon nearly all exhibitors and by which the latter have to secure their pictures in blocks of a dozen or more, the bad along with the good) and refunded the money. Moreover, at considerable cost to himself, he withdrew the picture and substituted another. "If," says Dr. Sheldon, "the proprietor was so much disturbed by a dozen people registering a protest against a bad picture . . . what would happen if a hundred people who had gone to a vulgar picture show got up in a body and walked out? The best way to register the rising feeling against the menace of the film to children and to grown-ups is to move out of the movie. . . . "

Slapping the Faces Of Our Neighbors

THE second letter is from the Mr. John L. Barr, a British missionary in China, who says that in Shanghai, a city of two million souls of various races, there are "movies and talkies galore, 90 per cent of them sex films from Hollywood, and their advertisements—awful!" He encloses clippings from leading newspapers reporting a riot caused in a cinema house there by the showing of Harold Lloyd's latest picture, "Welcome Danger." The picture portrays Mr. Lloyd as a boob detective getting mixed up in the tong warfare of a big American city. It is built against a background of Chinese crooks and gangsters and dope-peddlers. Strange as it may seem, the Chinese resent this picture. A Chinese dramatist, Mr. Hung Shen, led a protest in one of the leading theaters. The protest developed into a riot. The Chinese, enraged, left the theater and stormed the box office demanding their money back. The press of China has come to Hung Shen's support and the news clippings state that a protest will be filed with the United States government. Thus for the sixth time in three years, according to the Hankow Herald, an American motion picture has been made the storm-center of a controversy caused by outraged national feelings. The British protested "Broken Blossoms." The Italians burned "Street Angel." The French are offended by

"Beau Geste," and the Russians by "The Volga Boatman." The Chinese attempted to protest personally to Douglas Fairbanks over misrepresentations in "The Thief of Bagdad." How long will our government allow this mischief to go on? If any citizen goes abroad the state department examines his credentials to see that he is not likely to get us into trouble. But a motion picture can now be sent abroad without any such examination. Which is more dangerous to international relationships?

The Social Sources of American Sects

THE multiplicity of American religious sects has long been an object of mingled wonder and derision to foreign observers, and seldom an object of other than polemical or apologetic interest on the part of American students. A group of scholars at Columbia university is undertaking to study on a large scale the social causes and consequences of the movements which elsewhere, if they existed at all, have presently evaporated into mere idiosyncrasies of individual belief and behavior, while here they have been institutionalized into permanent and separate religious groups. The most interesting part of this investigation, and apparently the part which will receive the most emphasis, is that which deals with the groups that vary most widely from the average type. There is perhaps little to be gained by a sociological study of the major denominations. They are too much alike and their origins are too directly traceable to European sources. But the minor and more fantastic sects should afford a field for an instructive study of the varieties of religious expression and the types of social experience which give rise to them and develop out of them. Such a study will obviously avoid all questions relating to the truth or falsity of doctrines and all theological complications, but as a strictly sociological investigation it ought to add much to our knowledge of the religious impulse and write a neglected chapter in the history of the American people.

Mr. Dupont Solves the Liquor Problem

A FEW weeks ago Mr. Pierre S. Dupont set forth a system by which he thinks the whole liquor problem can be solved. Mr. Dupont is quoted as saying that he has always been opposed to prohibition and that in his youth he "looked upon total abstainers as freaks with something defective in their make-up." That his plan for remedying the defects of the present situation is not simply advice to throw off the lid is perhaps a tolerant concession on his part to a prejudice which he recognizes but does not share. His plan is simple—to state: control of liquor traffic to be returned to the states; federal government to protect each state from violation of its laws by others; the state to formulate and enforce restrictions but turn over the business of making and selling liquor to a private monopoly having its profits limited by law. That's all there is to it except this glittering generality: "The state to recognize the importance of the subject and adopt the slogan of service, coupled with restrictions necessary to the peculiar problem at hand." If the states and the wets would recognize the importance of the subject, adopt the slogan of service and accept the restrictions already adopted, the problem would solve itself under the present plan. But even under Mr. Dupont's scheme, the enforcement of restrictions would still be necessary. Persons collecting evidence would still be "snoopers" to the wets. Officers would still be "dry killers" if anyone got hurt in resisting arrest. Cumulative punishment for habitual offenders would still be "life for a pint". The money the wets paid for liquor in dry territory would still subsidize bootleggers. And "private monopoly" doubtless looks better to a representative of the powder trust than it does to the plain citizen. Lawless liquor-lovers would doubtless view the new restrictions with no more respect than Mr. Dupont does the present laws when he says, "With my ideas of republican government I cannot for myself accept it (the eighteenth amendment) as a part of the constitution, even though the supreme court may differ with me."

Protestants Sometimes Learn Something

AN illuminating and entertaining episode which the Catholic Citizen narrates as an illustration of "the shifting sands of modernism" may perhaps, from another point of view, be interpreted as an encouraging evidence that the mind of even so staid and sober a person as the Protestant compiler of a Bible dictionary is not closed against the introduction of new knowledge. "The article on the Deluge, furnished by an eminent contributor, was too liberal and advanced to be prudently available, so the editor discarded it and covered the matter by entry: 'Deluge: see Flood.' He asked another contributor to treat of the Flood, but this contributor was also too liberal, so he covered the topic for the time being with 'Flood: see Noah.' Some years elapsed before the letter N was reached, and meanwhile the body of ecclesiastical opinion had so shifted that he found the original article submitted on the Deluge was sufficiently orthodox to use under the title 'Noah.' And so it was inserted." This story is not only good humor, but it also has all the earmarks of essential truth. At least it has perfect verisimilitude. To be sure, a shift of "the body of ecclesiastical opinion" is not the fundamental fact. What has happened is that there have been some additions to the sum total of available knowledge about floods and deluges, about the history of the earth as written by the hand of God upon the rocks, and about the nature and structure of those ancient documents upon which the earlier ideas in regard to Noah had been based. In the light of this twofold increment of knowledge,

it became convincingly clear to well informed persons that the level of the sea did not suddenly rise fifteen thousand feet for a few weeks in a certain year some five thousand years ago, and, what is more, that God never said it did. When scientific and historical knowledge arrived at those conclusions, then, quite truly "the body of ecclesiastical opinion"—that is to say, Protestant, or if you like, "modernist" opinion—shifted as aforesaid. That shift, we opine, was greatly to the credit of the body of ecclesiastical opinion. It responds slowly to the pressure of scientific knowledge about matters of fact, but it does respond.

The Episcopate and the Christian Fellowship

THE ARTICLE by the Rev. Granville Mercer Williams is more than welcome in these pages. It picks up a discussion which was in danger of languishing when the Living Church, the journalistic protagonist of the Anglo-catholic point of view, refused to continue a further exchange of views with The Christian Century. Father Williams was designated by a group of Philadelphia Episcopal clergymen as one of the most competent advocates of the Anglo-catholic position in the American church. His article, written at our urgent request, is an earnest attempt to meet the question which The Christian Century believes goes to the heart of the problem of Christian unity. In its unmistakable sincerity and candor it presents itself as a model which we shall strive to emulate.

Father Williams plainly desires to understand our position and to interpret his own over against it. He therefore refrains from discussing the historic or biblical basis for the claim that the episcopate was divinely instituted. The way is thus cleared for a possible meeting of minds on the essential issue. For the essential issue which we have raised is not the episcopate. Our contention is that the practice of Christian unity need not wait upon a general agreement as to the validity of the Episcopal claim. In a word, we have insisted that the Episcopal church, without modifying its ecclesiastical convictions in a single item, is under Christian bonds to meet all Christians, all Christian churches and all Christian ministers on a level of equality. It is to that issue that Father Williams addresses himself in a generous and brotherly spirit.

But it is disappointing to have him impute to The Christian Century a conception of the church which we distinctly do not hold. Father Williams emphasizes his own conception of the church as the body of Christ, which he calls the catholic conception, at the expense of another conception which he calls Protestant, and which he assumes we hold. We do not see how our agreement with him on this fundamental matter could have escaped Father Williams' observation. He can not exceed us in devotion to the catholic conception of the church as the living organism of the spirit of Christ. What he calls the "Protestant view" of the church is not our view. His description of the "Protestant view" of Christian unity as based upon "the subjective sense of Christ's approval of individual Christians as his own," and therefore as something "already existing," and needing only to be "manifested" through brotherly love, through cooperation in Christian work and through sharing in the Lord's supper is as sadly inadequate a description of our view as could be put into words. To say that The Christian Century "seems to invite the Episcopal church to abandon the catholic ideal of unity and substitute for it the Protestant ideal of federation," is so wide of the fact that we feel the hurt of his words in a region deeper than that of our intellectual pride.

The whole contention of The Christian Century on behalf of Christian unity rests upon the major premise that the Christian church is Christ's body, and that the practice of sectarianism is a violation of that body. Plans of federation, schemes of cooperation, as well as exhortations to brotherly love, are no answer to the prayer of Christ for the unity of his church. If our kindly critic had read more carefully the expressions used in these pages to describe Christian unity he would have observed that we think of the united church not in terms of a manifestation of something already existing (though there is a sense of course, in which this concept is applicable), but in terms of a new creation. We do not have church unity now—albeit we have the basis for it in our common experience of Christ. The church is a divided church. The body of Christ has been torn with schism. Any federation of these mutually exclusive sects has no value as a final solution. Its value inheres in the hope that it may hold the denominations closely enough together for a sufficient time to give them an opportunity to work out their organic unity.

We wish to go full length in this matter. The Christian Century holds what Father Williams calls the "catholic" view of the church. He cannot too strongly stress the importance of this organic conception. If Christ was the son of God, the church is the living society of God. As such, the church is one, holy and catholic. It therefore cannot rest complacent in its departures from the mind of him who is its living Head. It cannot be complacent toward schism in its fellowship. For a fragment of the church to set itself up as though it were *the* church, exercising the function of the church in such a fashion as to exclude other Christians and other parts of the church, is to violate the unity of the church and to invade the sovereignty of the church's Head.

This, we affirm, is what our denominations do. They do it when they use their creeds as tests of fellowship, making a schism between those members of Christ's body who subscribe to certain doctrines

and those who do not. They do it when they usurp the right to erect barriers at the Lord's table against all Christians save those of their own kind. They do it when they stand at the church door and demand, as a condition of membership in their church, the rebaptism of any Christian who has not been baptized by immersion. And they do it when they allow a particular system or doctrine of ordination to be exercised in such a way as to disfellowship other ministries which Christ himself has approved, and thereby to disfellowship other churches which are no less churches of Christ than are their own denominations. There are other ways in which sects or fractions of the body of Christ may usurp prerogatives that belong only to Christ himself, but these are the chief points of ecclesiastical tension which our denominational divisions have produced in the body of Christ.

The creation of a united church waits, so The Christian Century affirms, upon the cure of these specific schismatic practices. We do not say that the abandonment of these practices would in itself give us a united church. The church would still be divided into denominations. But the task of creating or "achieving" (to use Father Williams' term) an organically united church would then be greatly simplified by being freed from the restraints of our so-called "conscience" on our sectarian doctrines, ordinances and orders. This false conscience of sectarianism would give way to a true conscience reflecting the mind of Christ. The task of creating a united church would then be a matter of practical statesmanship, difficult enough, no doubt, but difficult in a less stubborn way. But that task cannot be begun—indeed it cannot even be envisaged—so long as Baptists and Presbyterians and Lutherans and Disciples and Episcopalians insist in the name of conscience upon their right to practice schism in the body of Christ!

Yet it does not necessarily follow that Presbyterians, for example, must give up their creed, or Baptists and Disciples their immersion, or Episcopalians their episcopate, in order to practice that unity of fellowship which the mind of Christ enjoins. The sole requirement is that these special convictions or traditions of our various sects shall not be held and used in such a way as to exclude from our fellowship those whom Christ includes in the fellowship of his church. Father Williams quite mistakes our contention when he says that The Christian Century counts "these things . . . of no importance anyway—that nothing matters but fellowship." We do not disparage the importance of "these things." They have their own importance. Their proper place and appraisal must be defined by the best intelligence and patience which the church can command. But they are not so important as the unity of the body of Christ. They cannot be so important as the practice of fellowship with the whole church of Christ. Christ manifestly does not hold them as so important. If in spite of our differences about creed and baptism and ordination Christ receives us all, who are we that we should give to "these things" such an importance as to justify a practice which divides his body?

Denominationalism, that is to say, represents a perverted Christian ethic. It represents a departure from the mind of Christ. Father Williams, with many other Episcopalians, believes that Christ instituted the episcopate. The Christian Century believes that Christ had nothing at all to do with it, that the idea of such an institution never entered Christ's mind. But both Father Williams and we believe that the supreme yearning of Christ for his church is that his disciples may be one body, keeping the unity of his spirit in the bonds of peace, and this in order that the world may believe. The Episcopal church, however, has allowed its belief concerning the episcopate to assume an importance which it manifestly does not hold in the mind of Christ. For Christ receives into his church others besides Episcopalians. Christ meets at his table others besides Episcopalians. Christ approves and blesses other ministries in his church which have not been authorized in the Episcopalian way. Father Williams will not dispute this. He expressly concedes it. But he rests his claim for the episcopate upon his belief that it is a "covenanted" means of grace. What Father Williams has in mind in his use of the term "covenanted channel," we do not know, but it does not matter. "God," he says, "is not limited to the terms of his covenant." He goes on:

> We gladly acknowledge that God has blessed the labors of the ministry in non-episcopal churches. We do not claim that forgiveness of sin can be attained only through priestly absolution. We do not claim that the priestly ministry is the only channel of grace to the souls of men. We know that it is a channel, a certain channel and the covenanted channel. . . . . We cannot even in the interest of fellowship consent to any steps which might seem to indicate that we thought the priesthood a matter of minor importance.

But the moral issue which we ask Father Williams to face does not require him to hold the episcopal conception of the priesthood as a matter of "minor importance"; it requires only that he be willing to give it the same relative importance which he himself says God gives it. God does not hold the episcopate to be *so important* that he makes it a test of fellowship at the church door, or at the holy communion, or at the altar, or at the ordaining of a minister. Before God all Christians are of equal status—there is only *one* baptism! Before God all Christian churches are of equal status. Before God all ministers of his grace are of equal status. ***And before Father Williams*** all Christians, all Christian churches, all Christian ministers are, respectively, of equal status. Whatever special virtue he conceives to inhere in the "covenanted" episcopate, it is clearly not a virtue so important as to invalidate the status of those Christians and Christian churches and Christian ministers who have come to their status by some other way.

The issue with which The Christian Century has

confronted the Episcopal church does not, therefore, define itself in terms of giving up the episcopate. On the contrary, it is our opinion, held tentatively, that the episcopate may at last commend itself as an institution of real value to the united church. We would deplore its hasty abandonment. And therefore as a possible apologist for the episcopate, we would focus the conscience of the Episcopal church upon its Christian duty to hold the episcopate as Christ holds it—as Episcopalians themselves concede that Christ holds it—not using it as an excuse for perpetuating a schism in the body of Christ, but holding it subordinate to the healing of that schism by practicing a fellowship no less inclusive than the church of Christ itself.

Gandhi Before Pilate

ON A lonely beach bordering the Arabian gulf the whole basis of western government was challenged last week. A wisp of a man, quaint, emaciated, unclad but for a loin cloth, flung defiance in the face of the world's proudest empire. Few saw him do it. Indeed, the thing that he actually did was hardly spectacular enough to make an exciting incident. Of his own accord, he had tramped hundreds of miles through the blistering heat of western India to this remote spot on the shore of the sea. Sickness and exhaustion had decimated the ranks of the little company who had attempted to accompany him, but he—seemingly so frail that even the slightest exertion would prostrate him—had trudged on, borne by an inner fire, to his goal. Arriving finally at the sea, Gandhi and a group of his aides waded in and filled their pots with brine to be evaporated in the sun, after which the salt was sold in open market in defiance of the salt monopoly. The act of civil disobedience took place eleven years, to the week, after General Dyer attempted to shoot obedience into India in the bloody shambles of Amritsar.

According to most of the newspaper correspondents who, to their annoyed personal inconvenience, followed Gandhi to his out-of-the-way place of defiance, nothing of consequence happened—no great crowds gathered to acclaim the deed; the government refused to be trapped into arresting the rebel; it chose, instead, to assert its authority by arresting his son and others of his followers who had imitated his infraction of the salt monopoly. The government, so the correspondents thought, handled the situation with ease. At least, there were no striking and immediate effects from Gandhi's march to the sea. And only such effects register in the consciousness of the average journalist. Such men already write of Gandhi's latest move as "as much a failure as the much advertised Independence day of last January."

In reality, Gandhi's defiance of the salt monopoly is no failure but a gigantic success. Whatever the immediate outcome, either for Gandhi or for British India, the mahatma has produced a true crisis in human affairs. He has brought it to pass that the ultimate philosophies of life have become locked in epochal conflict. How long he can maintain that conflict in its present pure state, is beyond conjecture. Not long, if past experience is any guide. But, for the moment, Gandhi has managed to set love in opposition to force; non-violence in opposition to the iron hand; soul-force in opposition to world might. "I embark upon this campaign," Mr. C. F. Andrews reports the mahatma saying to a friendly English critic, "as much out of my love for the Englishman as for the Indian. By self-suffering I seek to convert, never to destroy him." Echoes of a Galilean hillside!

We in the west do not yet begin to comprehend the significance of the struggle that Gandhi has precipitated. To the average American, there is a passing interest in the fact that Britain is having more trouble with one of her colonies, but that is about all. In certain liberal circles there is academic approval for any movement that talks of liberty. But to liberals and the casual throng alike, the whole business seems a crazy sort of thing—queer people running around half-naked, trying to turn back the hands of the clock, trying to upset an empire and establish a nation by high-sounding speeches and a resolute ignoring of the actualities of their situation.

There is an undeniable basis of fact beneath the skepticism, and even cynicism, with which such westerners appraise the present development of India's nationalist movement under Gandhi's leadership. Judged from the standpoint of practical statecraft, we do not believe that the precipitation of civil disobedience at this time and on the basis proclaimed has been the wisest course that the Indian leaders might have taken. We regret their unreadiness to await the report of the Simon commission, and their apparent unwillingness to believe that that report can contribute anything of importance to the solution of India's problems. We regret the rejection of the proffered round table conference. We regret the slight importance attached to the viceroy's promise of dominion status, although we admit that the newspapers and politicians of England, including the under secretary of state for India, did their best to convince Indians that the viceroy's words had no vital meaning. We regret, also, what seems to us to be the failure of most Indian nationalists to give sufficient consideration to the communal problems which will confront, and probably scourge, India from the day when British control is withdrawn.

All these things are in our minds as we write. For England, we have immense sympathy as she attempts to deal with a people whose passions are so aroused that they refuse to be affected by such factors. And we have an especial measure of sympathy for that long-time champion of Indian interests, Ramsay MacDonald, as he and his labor associates face the challenge which Gandhi has thrown down.

Perhaps no other ruler in the world can come as close as Mr. MacDonald to understanding, and honoring, the motives and aims of Mahatma Gandhi. Yet, such is the responsibility of government, that British labor would forfeit all hope for power at home should it fail to use the utmost resources of the empire to crush this incipient rebellion in the empire's richest outpost.

Yet, real as these factors are, they constitute only a part of the truth as regards India. Much as Britain has given India, in order, in education, in internal developments, and in an increasing attention to her aspirations, she has taken much from her. India has been exploited as few colonies have ever been exploited. One need not go back to the day of a Warren Hastings, who marveled at his own restraint in the face of his opportunities for plunder, nor to the day when the prosperity of the home weavers of India was ruthlessly destroyed to guarantee the dividends of the textile mills of Lancashire. Exploitation has continued to the present hour, and Gandhi has made a dramatic exposure of its existence by choosing the government's salt monopoly as his first point of attack.

The salt monopoly, as it now stands, is a recent enactment of the British government. It has come since the war, since the opening of the period when Britain set about making good her wartime pledges of an increasing measure of self-government for India. During this same period the cost of government has been going steadily up. Some of the rising cost has gone to increase the salaries of the horde of British officials who live in India, some of it to defray the added cost of an augmented English garrison necessitated by the doubtful loyalty of certain Indian troops, and some of it for the grandiose development schemes of the British authorities, the most spectacular and expensive being the building, at New Delhi, of a capital to outrank in splendor any other in the world. To provide these added funds, the government doubled the tax on salt, increasing the cost of that necessary food ingredient to the consumer by approximately one-half.

Indian opinion unanimously opposed the increased salt tax. Not only was it felt that the money was to be used extravagantly, but it was denounced as a tax making life almost unbearably hard for the poor and not increasing the burdens of the rich. It must be remembered that there is always a population in India at least as large as that of the British Isles which is so near to the margin of existence that it eats but one meal a day, and that nothing but rice flavored with salt. It was on these unfortunates that the weight of the doubled salt tax fell. The press of India unanimously protested against the measure; every Indian-elected member of the legislative assembly voted against it, but when it failed to pass in the regular fashion the secretary of state for India sent orders from London and the viceroy, by personal proclamation, put it into effect. So much, in other words, for Indian self-government when the British raj wanted money!

Gandhi has shown his wisdom by striking first at this salt tax, which few, even among the British officials, today attempt to justify. And if he should succeed in ending this undoubted abuse, he would then doubtless proceed to equally dramatic attack on other evils, such as the revenue derived by the government from the manufacture of opium, and the liquor traffic. In both these respects the government would find itself at a sad moral disadvantage. Victories here would make it easier to move on to victories in larger fields of political control.

But the issue which Gandhi has raised by making salt is far deeper than the immediate outcome of this campaign, or even than the securing of swaraj —whatever that may turn out to be—for India itself. It is an issue that transcends the fate of the British commonwealth of nations. Stripped of all ephemeral aspects, the issue here joined is the choice of the means whereby, for the next hundred years or longer, men will seek to control the affairs of nations.

Vast readjustments in international political life will fill the next century, for the simple reason that vast masses of people are awakening to find themselves under severe handicap after four centuries of imperialistic exploitation by white states. The balance must be redressed. How? The western states enter this period of readjustment with a pact of peace, outlawing war as a means of gaining their ends. But the tinted peoples discount the sincerity of the pledge. They regard it as "the pacifism of the gorged lion"—a pious pretense whereby to perpetuate an accomplished unrighteousness. And they are determined that the lion must be made to ungorge.

How is this to be done? Russia, with its bid for the leadership of earth's dispossessed, has one answer. Gandhi has another. In undertaking his present campaign of civil disobedience he wrote, in his weekly, Young India, for February 20: "All will be well if it is the spirit of love that is guiding me throughout. For the Indian seer, who knew what he gave to the world, has said: 'Hate dissolves in the presence of ahimsa (love).' And does not the Bible say: 'Love worketh no ill to his neighbor . . . believeth all things, hopeth all things . . . love never faileth'? Civil disobedience is sometimes a peremptory demand of love. Dangerous it undoubtedly is; but no more dangerous than the encircling violence. Indeed, it is the only non-violent mode of escape from the soul-destroying heat of violence itself. The danger lies in one direction, namely, in the outbreak of violence side by side with civil disobedience. The struggle, in freedom's battle, of non-violence must now continue so long as a single representative is left alive. More no man can do; to do less would be tantamount to want of faith."

This is to attempt to control the future of mankind on the basis of the New Testament!

Can Gandhi control the movement which he has launched? Probably not. Certainly he recognizes the peril in that direction, as his statement, just quoted, shows. The experience of 1922, when he refused to continue his leadership of the nationalist movement after his followers had resorted to violence, will help now to maintain his authority. But the younger men in his party are frankly not more than half persuaded of the practicability of his program and are more than likely to take the path of force.

Nevertheless, the prospect that Gandhi's effort to conquer the British might with no weapon save moral force is likely to end in disorder does not change the fact that the effort is actually being made. The thing is happening, today, while we look on. This strange-looking little man, this emaciated ascetic, this man who spends whole days in silence and who punctuates his every act with meditation and prayer, this utterly unarmed little man is trying to change the face of the world by the application of what he himself calls soul-force. His trial brings all the west to judgment. Pilate's seat stands again in the midst of the nations. Does Gandhi appear to us fanatic, fantastic, unfathomable? So likewise appeared another who confronted the mightiest empire of his time before the seat of a Judean proconsul, nineteen hundred years ago this week. "My kingdom," he said to the baffled and exasperated Roman, "my kingdom is not of your world." Is the kingdom which Gandhi seeks of ours?

Always Too Much of Pain

There will always be on earth
The ancient pain of human birth;

Always the sad release of breath
At endless horizons of death;

And men will always have to pay
The toll on nature's perilous way.

No progress can evade the urge
Of earthquake and volcanic surge.

Yet why permit war's Judas knife
To snap the precious cord of life?

Why must our factory-horded slaves
Droop cold and ragged to their graves?

Why let such bitter acid steal
Through wounds that kinder men would heal,

Kinder men who clear the sod
For the commonwealth of God?

LUCIA TRENT.

The Art of Quitting

A Parable of Safed the Sage

I ENTERED a Barber-shop, and in due time I sate in the Chair of the Barber, and as he cut my Hair and trimmed my Beard he spake unto me. And he said, Thou art of the Faculty of the School of the Prophets, and thou dost teach young Preachers how to Preach.

And I said, I have several Occupations and that just now is one of them.

And he said, I know all about thee. I recognized thee the first time thou didst enter the shop.

And I said, It is pleasant to be recognized.

And he said, Sure. I can spot them every time.

And he said, It may be a good thing to teach young Preachers how to Preach, but I have been studying Preachers for a good many years, and I am inclined to think that if a man have any preach in him he will preach, and if he have not, there is little use trying to draw blood out of a Turnip.

And I said, There is something to be said for thy theory.

And he said, I am inclined to think that there be too many men teaching young men how to Preach, and not enough teaching them how to Quit.

And he was silent for a moment as he trimmed around my neck, and he said, Now, we have a preacher where I go to church who getteth hold a Text and he growleth over it like a Dog at a Root; and there cometh a time when he should let go, but he knoweth it not. And I would fain fire an Hymn-book at him. For there is one thing that a Congregation will never forgive, and that is to see a Preacher heading for a good place to park his sermon, and then observe him stepping on the gas and taking her out for another Laborious Journey down the road.

And I said, Thou shouldest be a Professor in a School of the Prophets.

And he said, Believe me, I have often thought so myself. For I am a religious man, and I go to the Sanctuary regularly. But what getteth my goat is, why do the men who teach Preachers how to Preach fail to teach them how to Quit?

And I said, Perhaps they will learn as they grow older.

And he said, Believe it not. The older they grow the worse they are. There is only one thing to do, and that is to shoot at the expiration of twenty-five minutes, and if the preacher is still at it, let him take it like a man.

And I considered what he had said, and I remembered that it was the invention of Air-brakes that made the high speed of the locomotive possible; and that something of the same might be true of the prophet of God in his ability to stop. For the spirits of the prophets should be subject unto the prophets, and the Brakes should be in good working order.

The Episcopal Church and the Mind of Christ

By Granville Mercer Williams

"The question . . . . is . . . . whether or not the Episcopal church is willing to mold its procedure in harmony with the mind of Christ." The Christian Century (Editorial January 1, 1930).

"IF YE love me, keep my commandments." A Chrictian must be loyal to Christ and to his teachings. The more true we are to the mind of Christ, the better right we have to be called Christians. These statements of fact would be accepted, we believe, by all readers of The Christian Century. They are as true for Episcopalians as they are for Christians of any other name. There follows from them inevitably a further conclusion. The Christian who is truer to the mind of Christ is a better Christian than one who is less true to his mind and spirit. The church which is truer to his purposes is a better church than one which is in important matters false to those purposes.

The Criterion of Christianity

In other words, if loyalty to the mind and purposes of Christ is to be our criterion of Christianity (as it should be), it follows that some Christians must be better than other Christians, some churches better than other churches. The Christian who lives in accordance with the mind of Christ is more pleasing to God than one who fails to do so. The church which is, in its doctrine and practice, in accordance with the mind of Christ is more pleasing to God than one which is false to his doctrine and practice. In other words, individual Christians and the various Christian churches cannot be equal before God. Those more in accordance with the mind of Christ are obviously better than those less in accord with his mind. Churches cannot be equal. Some are better than others.

I happen to be a member of the Episcopal church. I belong to that church rather than to another not by accident of birth merely, but because I believe that that church sets forth and practises in her faith, worship and discipline the mind of Christ. If I thought the church to which I belonged was essentially false to the mind of Christ in any important matter, I should think it my duty to leave that church and attach myself to another church which more truly and adequately represented his mind. For example, if I believed that the discipline of my church, according to which only those in priest's orders are permitted to celebrate the eucharist, was false to the mind of Christ, I should leave the Episcopal church and become, for example, a Congregationalist. If I believed that Christ planned and willed that all true Christians should be subject to and in communion with the Roman pontiff, I should leave the Episcopal church and become a Roman Catholic. By remaining in the Episcopal church I proclaim that I believe that church "molds its procedure in harmony with the mind of Christ." And I cannot but think that most sincere and thoughtful Christians in other churches believe the same about their own churches, since they remain where they are.

For these reasons I find it impossible to believe that my church could possibly adopt, as a platform for Christian unity, the policy proposed by The Christian Century. "Let the Episcopal church," it writes, "meet its Christian brethren upon the platform of the equality of all Christians and all Christian churches before God." I cannot believe that that statement is true in any sense save in the obvious one that God loves all mankind, a statement which is hardly worth making. I do not believe, for example, that St. Francis of Assisi and Pope Alexander VI, both of them members of the same church, were "equal before God." Nor do I believe that the Roman Catholic, Baptist, Greek Orthodox, Episcopal, Presbyterian, Congregational, Unitarian, Mormon and Christian Science churches are "equal before God." Some of them in my opinion are absolutely false to the mind of Christ. And I venture to think that most readers of The Christian Century would agree with me about the "non-equality" of these churches, though they might very possibly disagree with me in their actual rating of the churches as more or less in accord with the mind of Christ.

Christ and His Church

As an Episcopalian, I believe that one main purpose of Christ's coming to this earth was to establish his church to be the source and sphere of his life and grace and influence after he had ascended into heaven. I believe the Catholic church, of which the Episcopal church is a part, to be, mystically but really, the supernatural body of Christ. As a member of that body, and by means of the sacraments which Christ in his love has ordained, I am made a partaker of his very life and power. The teaching of the church, as defined in the catholic creeds; the catholic ministry of bishops, priests, and deacons; the sacraments of the church; the worship of the church as set forth in her liturgies—these are to me no mere dead forms of words and meaningless ceremonies, obscuring and preventing my experience of the living Christ; they are instead the very means by which I touch him and he touches me. These are no secondary matters, no mere "fancy extras," they are the usual and familiar and beloved ways in which I find my Lord. To me

the church is not one thing and Christ another. The church is Christ's body, its teaching is Christ's teaching, its mind is Christ's mind.

Now, because I think of the church as essentially and really the body of Christ, it follows that when I (and most other Episcopalians) talk about church unity, we mean something essentially different from what many of our brethren of the Protestant churches mean when they use the same words. When I speak of unity I look forward to the day when all who profess and call themselves Christians will be found included as members of a single visible organism, human but also divine, the body of Christ; all sharing a common faith, all using the same life-giving sacraments, with a common ministry, with a common worship, with a common life. I do not mean that there shall be no room for divergences in worship and custom, that there shall not be "diversities of gifts" within the catholic church to be; but I do mean that a common faith, order and life is absolutely essential to the realization of the ideal. I believe that this is the sort of unity which our Lord willed for his church. It is an ideal for which and towards which we are all bound to work, but we have not yet reached it.

Protestant Ideal of Unity

Instead of this ideal of unity, many Protestants would, I fear, substitute something quite different. The difference in aim arises from a different conception of the meaning and purpose of the church of Christ. Religion for most of them consists primarily in the individual communion of the soul with God or Christ. The unity of the church is then a present reality. It is a unity based not on any common acceptance of a creed, a common ministry, or common sacraments, but on the subjective sense of Christ's "approval" of individual Christians as his own. Unity among Christians is thus thought of not as something to be achieved, but as something already existing. All that needs to be done is to manifest this existing oneness of true believers in Christ, through brotherly love, through cooperation in Christian work and by sharing in the great Christian fellowship meal, the Lord's supper, as a pledge of their fellowship in Christ. There is of course much of truth and beauty in this Protestant idea of unity, but, on the other hand, it seems to come far short of that oneness which I believe Christ intended for his church. It does not go deep enough, it does not demand enough of the followers of Christ. It would, if it were universally accepted, perhaps leave us satisfied with the present disunion of Christendom, just because we had labeled it unity.

Catholic and Protestant Ideals

Now, The Christian Century seems to invite the Episcopal church to abandon the catholic ideal of unity and substitute for it the Protestant ideal of federation. It tells us that conferences and discussions about faith and order have gotten us nowhere; that, indeed, their only effect has been to increase disunity —that these things are of no importance anyway— that nothing matters but fellowship. It seems to suggest that there is a necessary antithesis between truth and love. If I thought this contention true, I should not only adopt the program of The Christian Century enthusiastically, but I should do more. I should leave the Episcopal church because it would be shown to be essentially false to the mind of Christ. Instead, I happen to think this contention is untrue; I happen to think that it is false to the desires of Christ for his church. Believing as I do, I must stand true to what I think to be Christ's plan of unity for his followers —not mere sentimental fellowship, but a real unity in faith, worship and sacraments as well as in love.

The church to which I belong is committed to the catholic theory of the ministry. It conceives of the ministry not as an authorization of a layman on behalf of the congregation to do what he already has the power to do, but as the impartation through ordination of powers and graces to perform certain definite functions in the body of Christ which the layman did not before possess. No layman in the Episcopal church may celebrate the eucharist. No deacon may do so. Only one having priests' orders is allowed to consecrate the sacrament of the body and blood of Christ. That does not mean that the priest is holier or more pleasing in God's sight than the deacon or layman. It merely means that, in our belief, the priesthood is the covenanted organ within the body of Christ which has this power. This difference in function is strictly parallel to the difference in function between different members in the human body. It is a difference which was noted by St. Paul in the First Epistle to the Corinthians, a difference which, in its last analysis, goes back to the selection and training of the twelve by Christ himself.

The Episcopate

The episcopate is valued among us chiefly as the appointed means for transmitting this catholic priesthood, only secondarily as a means of government in the church. From the governmental point of view the Methodist Episcopal church is as "episcopal" as the Protestant Episcopal church. The Methodist bishop has rather more administrative power than our bishops. That does not commit that church to the catholic theory of ministry, for the Methodist church does not hold, as the Episcopal church holds, the catholic doctrine of holy orders. Sometimes it is claimed that the Episcopal church is not committed to this doctrine. It is easy to determine whether or not this is the case by observing the practice of the Episcopal church. If a Roman Catholic priest, or an Eastern Orthodox priest, wishes to enter the ministry of the Episcopal church he is admitted, after a period of probation, *as a priest*.

If a Protestant minister wishes to enter the ministry of the Episcopal church, he must first be con-

firmed by a bishop of the church, then, in turn advanced by ordination to the diaconate and priesthood. This is sometimes loosely and erroneously referred to as "re-ordination." There is no such thing as re-ordination. The minister in question is ordained first as a deacon, then as a priest in the church of God. He is not repudiating his former ministry, or any blessings which God may have imparted through it, blessings which we gladly acknowledge. He is being made something that he did not even claim to be before—a deacon, and a priest in the catholic sense of the word, separated and endowed by ordination with powers and functions in the body of Christ which he did not possess before. The priest does not hold these powers and functions personally, but *ministerially* as an organ of the body of Christ; he exercises these functions in union with that body and on behalf of the whole body. He is endowed, we believe, with powers of bringing grace to the souls of men which he shares with Christ himself, and which Christ gives him through ordination by one authorized to transmit these powers. "As my Father hath sent me, even so send I you." The priest consecrates the eucharist not merely as a presiding officer representing the people, but also as the representative of Christ. He is empowered to assure the penitent sinner of divine forgiveness as the representative of Christ. His blessing is the assurance of Christ's blessing. The priest is not only the representative of the congregation, their mouthpiece and leader in worship; he is Christ's representative, bringing the healing touch and power of Christ himself to the souls of men.

Sacerdotalism

This, of course, is sacerdotalism. "If it be sacerdotalism to say that the priesthood of Christ, operating in the priesthood of the church, is the appointed means of salvation," writes Canon Lacey, "we are sacerdotalists. If sacerdotalism means a denial of any other divine operation, sacerdotalists we are not." We know that we may find Christ by complying with the terms of the covenant. But God is not limited to the terms of his covenant. We gladly acknowledge that God has blessed the labors of the ministry in non-episcopal churches. We do not claim that forgiveness of sin can be obtained only through priestly absolution. We do not claim that the priestly ministry is the only channel of grace to the souls of men. We know that it is a channel, a certain channel and the covenanted channel. We believe that the form of ministry which developed within the Catholic church to the exclusion of all others was due to the guidance of the Holy Spirit, which is the spirit of Christ; we believe that the abandonment of that ancient ministry and the repudiation of the Catholic priesthood by Protestant bodies has led to a real loss; and we cannot, even in the interests of fellowship, consent to any steps which might seem to indicate that we thought the priesthood a matter of minor importance.

We may, of course, be wrong, though we do not believe we are. But as long as we believe we are right we have no choice save to stand true to our convictions. We expect others to do the same. If unity can only be achieved at the cost of Christians of any name being false to their most cherished convictions, then the price of unity is too great to pay. Even unity may not be put above loyalty to the mind of Christ.

The Inward Criterion

Faithfulness to the mind of Christ involves, in our opinion, both an "inward" and an "outward" criterion. The inward criterion is this, that the fruits of the spirit should appear in the lives of Christ's followers. Here we acknowledge gladly that many Protestants are in advance of many Catholics, and that the priesthood by itself is no guarantee that love, joy, peace, longsuffering, gentleness, goodness, meekness will abound either in the lives of priests or those to whom they minister. It is because these fruits do abound in the lives and work of non-episcopal ministers that The Christian Century urges that the Episcopal church should recognize these ministers as priests. The argument is a strange one and would carry us far if it were admitted. We have, within the Episcopal church, religious orders of women. No one who knows anything of their life and work could deny that Christ had "blessed" the ministry of these devoted women and "accepted" it. But we should not expect the fact that God frequently blesses the ministry of a sister far beyond that of any priest or minister, to be a claim that the sister should undertake the functions of a priest in the church of God.

We may go further. We believe the spirit of God and the fruits of the spirit are to be found far outside the confines of the Christian church itself. Foreign missionaries acknowledge that love, joy, peace, longsuffering, frequently abound among the followers of Islam, Buddhism, or Hinduism. But this does not, by itself, make them Christians. A Christian, according to the age-long teaching of the church of Christ, is one who has been baptized with water in the name of the Father and of the Son and of the Holy Ghost. There are good Christians and bad Christians. A priest is one who has been commissioned by Christ, acting through a minister empowered to ordain (a bishop), to execute the functions of a priest in the church of God. There are good priests and bad priests. But goodness by itself does not make a man a Christian or a priest. Christianity has an outward criterion as well as an inward criterion. The outward criterion is faithfulness to the mind of Christ as it is revealed to us in the pages of the New Testament and in the history of the Christian church. For me, that faithfulness includes the historic priesthood of the church, the catholic creeds, sacramentalism, catholic worship. These things I find in the Episcopal church. And so I am not only an Episcopalian and a catholic but, I believe, also a Christian.

(*See Editorial on page* 486.)

Is Jesus Winning India?

By P. O. Philip

"CHRIST, A MYTH"—this was the title of a lecture given by a Hindu propagandist recently under the auspices of the Philosophic society of a well known university center in India. There was a crowded house of educated Indians. The lecture was but a rehash of the theories that the theosophists and rationalists of two generations ago used to advance which have now been given up even by them as unscholarly and unscientific. It was enlivened with wholly unjust attacks on missionaries and the missionary movement. And yet the audience, composed mostly of enlightened Hindus—some of them educated in the great missionary college of that city—cheered the speaker all through his lecture; and when a Christian Indian, prominent as a scholar and educationist, rose to reply to some of the arguments of the lecturer he was shouted down and not allowed to speak.

This might have been an extreme manifestation of the spirit of resentment and protest that educated Hindus generally feel today at the spread of Christianity and the growing influence of the Christian movement in India. A definitely anti-Christian lecture provided them with just the opportunity for giving public demonstration to the dissatisfaction that was in them. To the Hindu educated in the western way—whether in missionary schools and colleges or in government institutions—Christianity is bound up with the western civilization which keeps India and other countries not organized in the western way in political bondage and economic dependence. India was for centuries under Hindu rulers, then came the Muslim rule, and now there is the British rule.

The Christianity of "Empire-Builders"

There is a popular book written by an Indian author called "The Rise of the Christian Power in India," in which he tells how India was conquered gradually by the British, giving prominence to incidents and events in which the early British adventurers and administrators played a dishonorable part. He does not hesitate to call the British rule thus established "Christian rule," though discerning Britishers who are also Christians will be the first to repudiate some of the actions of their empire-builders as having been contrary to the principles of the religion of Christ. This is but an indication of the tendency so common among Indians of attributing to Christianity all actions good and bad of those who profess that religion. This is a mental habit not peculiar to Indians, either, when we consider that westerners have been only too ready to judge eastern peoples and their religious cultures by their failures.

"But," the reader may ask, "is not India beginning to discriminate between the Christianity of western nations and the Christianity of Christ? Is not Christ being presented to India disentangled from the western associations he has had all these years?" "Yes and no" is the answer to this question. It is only about two or three decades ago that missionaries themselves began to realize the distinction indicated above and to present Christ accordingly. The response of the people of India to this presentation of Christ has also not been disappointing. But the apparent helplessness of the Christian forces in the face of world situations involving racial discrimination and economic and political injustice for large sections of the human race has been hampering both the missionaries who have adopted this way of presenting Christ and the Indians who are sympathetically disposed to consider his claims from this new angle.

Unfair Deductions

Another element of difficulty has entered into the situation. In their anxiety to take stock of the results of this change of emphasis in presenting Christ, there has been evident a tendency on the part of some missionaries to read into isolated incidents and experiences meaning which an impartial study of the situation will not warrant. From such sources has gone forth to the Christian churches in other continents word which seems to give the impression that India has set her face definitely towards Christ. We may admire the optimism of those who broadcast such agreeable news. But we cannot get away from the fact that they are, in the long run, doing a disservice to the cause of Christ in India. Such persons evidently do not know well enough the India they are trying to interpret to the outside world; nor are they making it easy for the best souls in India feeling in some ways the attraction of Christ to open their hearts to him.

An illustration of the way in which Hindus themselves react to such superficial reports about the Christianization of India is afforded by an article which appeared recently in the official organ of the Ramakrishna mission, which represents an active reform movement in Hinduism. The editor of this magazine, writing on "The Christ We Worship," first of all explains why the monasteries and homes of the Ramakrishna mission throughout India have adopted the practice of celebrating, in their characteristic Indian way, the birth of Christ at the time of Christmas. Hindus accept Christ as a divine incarnation. But so do they accept other great religious teachers, Buddha, Chaitanya and Ramakrishna. "But this reverence of ours for Christ," the article continues, "has been exploited by the missionaries to prove to the world the growing Christianization of India. The result of it has been that many Hindus have stiffened their attitude towards the growing assimilation of Christ into Hinduism, and to that extent Hinduism has been the loser. It is not in this way that servants of Christ should serve their Master." Again the writer says:

"We do want to assimilate the Christ, because to assimilate more and more and to become universal every moment is the fundamental aim of Hinduism."

The writer of the article explains this idea of Hinduism assimilating the Christ in the following words. "If Christ shows a new revelation and provides the way thereto, he is indeed a precious addition to our spiritual ideals and methods. . . . We consider that Christ represents God in certain aspects. Those who would know God in those aspects can very well take to the mediation of Christ, and they will eventually reach God. So we want Christ. For he is another way. Rama is one way, Krishna is another. So is Christ. It is through the infinite mercy of God that a new way is revealed to men. . . . Christ is the type, the way, and as such he appeals to us most."

The Hindus and Christ

I have quoted enough from this significant article to show the reason that lies behind the reverence that Hindus show for Christ. The view expressed in these extracts is widespread among Hindus, and it is by no means confined to those who have come under the influence of western culture. Even the illiterate Hindus living in villages with very little contact with the outside world have their religious outlook colored by such a conception of the manifestations of God which in the absence of a better term in English may be called pantheistic. "If I as an oriental have to worship Jesus of Nazareth, there is only one way left to me, that is, to worship him as God and nothing else" —these words were spoken not by a Christian, but by that great Hindu teacher of modern times, the late Swami Vivekananda.

Keshub Chandra Sen, the famous leader of that reform movement in Hinduism known as the Brahmo Samaj, gave expression to these warm words of devotion to Christ: "All over my body, all through my inner being I see Christ. He is no longer to me a doctrine or a dogma. . . . Christ is my food and drink, and Christ is the water that cleanses me." And yet, Keshub would have repudiated any suggestion that he was a Christian! As in the days of Keshub Chandra Sen and Swami Vivekananda religiously minded Hindus of today also are eager to acclaim Christ as divine and derive inspiration from his life and teaching. But they will do so towards other great religious teachers also, whether ancient or modern. It is in keeping with this idea that the belief is becoming common among Indians that in Mahatma Gandhi there is a new manifestation of God for India and the world and that he is a divine teacher come to show the way of salvation to a distracted world. The well known text from the "Bhagavad-Gita," constantly on the lips of Hindus when they speak of any remarkable religious teacher, sets forth the same teaching: "For the protection of the good, for the destruction of evil doers, for the sake of firmly establishing righteousness, I am born from age to age."

When therefore Hindus, after listening to discourses on Jesus Christ by evangelists, are found, as is so often the case, to give expression to their adoration for Christ in warm and sincere tones and on the suggestion of aggressive Christian workers even sign cards solemnly undertaking to read the New Testament prayerfully, we have to look at such actions in the light of their general religious background indicated above. Building on such experiences the theory that India is anxiously turning to Christ is building on shifting sand. And spreading this theory among churches in the west through books and magazine articles, as some missionaries have been doing of late, is not going to help either the churches or India. Such reports may give satisfaction to some in the west that their way of thought is being eagerly sought after by India and thus help to foster in them a "religious imperialism" that is alien to the spirit of Christ. And their reaction on India is no less disastrous in that they will drive many sincere seekers after truth, who now feel impelled to follow Christ in their spiritual quest, to barricade their souls against influences that may proceed from professed followers of Christ. Christians, above all others, should scrupulously respect truth, and it is not in the interests of truth that any Christian missionary working in India should proceed to speak in terms of certainty, which often borders dangerously on self-glorification, about the attitude of India towards Christ without taking into account the complex forces that are shaping the religious attitude and thinking of a race which has had a glorious past of spiritual quest and which even today has a remarkable record of religious assimilation and spiritual renewal.

Business as a Sacrament

By Alfred Wilson Swan

OURS is preeminently a commercial age. There have been pastoral ages, and feudal ages. But our commonest contacts with our fellows are through the buying and selling of commodities and services.

If the Christian religion is to command the allegiance of contemporary men, its symbols must be translated into terms consonant with this situation. The communion service has largely lost its reality for men today, because sacrifice is not conceived in terms of mutuality. Yet a commercial age is one in which mutuality is preeminent. There is an approach to this reality through a consideration of the nature of money.

Money is negotiable personality. It is an extension of the human will. With it I am able to project myself ubiquitously. At this moment someone is making a pair of shoes for me in Boston, someone is shredding wheat for me at Buffalo, someone is raising beef for me in Wyoming, and someone is printing a book for me in New York. With money the problem of omnipresence has been solved. Money is you and me.

Money is human life blood. When I buy an article, I buy the toil and sweat of someone or many ones who produced that article. When I sell my services, in exchange for the money I receive I give a part of myself.

If I buy a car for $1000, which has been built by a workman whose wages are $40 a week, I have owned *him* for six months of his life. And if I make a like wage, I sink six months of myself into the purchase. If I sell a pair of shoes for $6 to a man who makes $6 a day, with his money he passes across the counter a day of his struggle to live. The purchaser of labor holds in his hands the life of labor for the eight or ten hours a day it is under contract. The seller of merchandise in the money he receives for his goods takes so many days or months or years from the lives of his customers.

Every exchange of money for commodities or services, therefore, is a transfusion of blood. For money is congealed personality. When one holds a coin in his hand, a drop of blood lies there. Too often the price of coal is blood. When the hire of the laborers is kept back by fraud, their blood cries from the ground, and the sound thereof reaches unto high heaven.

When the sacrifices of our commercial age are forced with exorbitant charges and oppressive wages, we practice a literal human sacrifice upon an altar as pagan as Moloch's. It is only when services are voluntarily rendered, commodities unstintingly given, and wages generously paid, that the ethical aspect of the transactions can be conceived as compatible with a Christian society.

In a commercial community the real communion table is the counter, upon which our bodies are broken and our blood is shed for one another.

Remembering that money is our brother's life blood poured out for us, we ought to accept it as we receive the Cup, with reverence, and to give it generously, as His blood was spilt for us. In our communion service, therefore, our invitation to the table has taken this form:

We invite to this table all who with us find in the emblems of Christ's sacrifice the symbols of God's eternal sacrifice for Man and of Man's perpetual sacrifice for his Brother.

This may be either a commercial theory of the sacrament, or a sacramental theory of business! But without some such conception the communion service has no tang of reality, and our commercial age remains untouched by the redeeming power of religion.

Pity for the Fiend

By Charles S. Kendall

"SH-H-H! He's a sniffer!" A fellow-cattleman and I were discussing the odd actions of Wheeler in the corner. Our cattle-boat was pitching at a great rate, and the five long days since we had left Halifax had seen comparatively few knots of water slip under our keel.

After the feeding and watering were done, there was little to do except talk, sleep, or watch the gambling in progress. Eighteen men in a single cabin makes for all kinds of problems, and it is certainly true that such an arrangement affords an unusual opportunity for observation of human behavior. Wheeler had interested me because of his changeableness. Part of the time he was in the seventh heaven of activity and enthusiasm, jolly and alert. Then he would be in the "dumps," "blue" and despondent. His features would twitch, and he would seem to be stupefied.

So he was a "sniffer"? Angus had to explain. It was a new phenomenon of life to me.

"He's a dope-fiend, Charlie."

A sense of loathing came over me, and for the remaining ten days of the voyage, I scarcely spoke to him, and covertly watched his actions as I would those of a strange unhuman monster. A dope-fiend! His moments of exhilaration filled me with disgust, and his apathy with anger. Frankly, I could see no good reason why such a creature should go on living.

This had been my attitude until having studied the problem within the last year or so. We are told that we have one million drug addicts in this country. Some place the estimate higher. Virtually one person out of every hundred takes drugs regularly. If we think of these people as wilful abusers of their physical and mental health, it is one thing; but if we realize that these people are not "fiends," but sick men and women, our attitude must change.

Drug Addiction Not a Habit

"Habit" is a misnomer for drug addiction. Habits are more or less under the control of the mental powers. Drug addiction, on the contrary, is a physical state, just as measles or tuberculosis. As yet, medical authorities are not agreed as to just what happens to the physical organism so that the necessity for drugs is created, but they are agreed that the body becomes adjusted to functioning with drugs and cannot function normally without it. Thus a drugged condition becomes the normal state, and, just as one deprived of sufficient oxygen suffers, so one deprived of drugs suffers excruciating pain. The drug addict is really a sick man instead of a weak-willed fellow unable to restrain an unnatural appetite.

Some say curiosity makes many addicts. It is true

that there is, as always, a tendency on the part of some of the human race to "try anything once" just to see how it feels, but this cannot be cited as the whole story. Ignorance of the far-reaching consequences has been responsible for many addicts. Business men have started, feeling the need of a "tonic" to help them over some business rush. They found that the "tonic" had to be continued.

Thousands of people became addicts, all unconscious of what was taking place. The medical profession was largely responsible for this, because the action of drugs was so little known that it was supposed a patient would not be addicted if he did not know what was being given him. Regularly administered drug stimulation during prolonged sickness almost invariably makes life addicts of patients. Medical service has always been handicapped and rushed during time of war, and drugs have been used as the lesser of two evils. This has made tens of thousands of addicts. That many addicts became so without desire or knowledge is shown by their earnest endeavors to gain a cure, entering all kinds of "sure-cure" institutions. They have never gained any pleasure from taking drugs—only temporary relief from pain. They have cooperated with the doctors to the farthest limit of their will-power and physical endurance, and more than often have sadly left to continue the use of drugs because they could not live without them. Still they are misunderstood. Fear of detection and humiliation have driven many farther and farther in the use of narcotics, until it was too late to turn back. Men of the medical profession have not understood. The police have not and do not understand.

The Attitude of the Police

Just two months ago I visited the Boston police headquarters, and heard the noble story of this neatly uniformed, polite, twentieth century police force, still operating on the London system as adopted in 1896. The worst of it is that they are proud of it. I was taken to the narcotic department and told of the multifarious means of smuggling and peddling all kinds of "ine's" and "in's." They had samples of all. Then I was taken to the "museum," where were exhibited everything from opium pipes and hypodermic needles to razor blades and pieces of tin, whereby the poor unfortunates arrested had "taken their jolt."

"What do you do with the sentenced addicts?" I asked.

"Oh, we send them down on the state farm for the term of their sentence."

"But," queried I, "how about the pains they suffer from the withdrawal of the drug?"

"Our doctor takes care of that, and if they need some drugs—get sick—he fixes them up until they have served their time."

In other words, if the drug addict only knew it, he can get his dose free of charge from the state if he will only come around and get arrested. Simple, isn't it? Thus, in this state which boasts of its wonderful central police records, nothing is being done to help the victim of drugs to fight his disease. There is a scandal of many prisons, that the wardens and guards sell drugs to the prisoners. Sometimes men become addicts in prison because of idleness and despondency.

There is no more despicable character than the peddler of drugs. Once he gets a hold on a man, he will take all the money the poor fellow has, leaving him barely enough to have a room. In return for this, he supplies him with his drugs. Since a drug addict eats but little, he can keep alive, and work, living on the stimulation of his drugs. Sometimes these creatures have given dope to high school students and tried to get them to "try it and see how it feels." It is said that regular daily doses will make addicts of the average person in a month, and particularly susceptible persons in ten days. Thus it is easily seen that drugs taken during sickness can produce addiction.

U. S. Leads in Opium Use

The United States uses the most opium derivates per annum, leading the world with thirty-six grains per capita. India is next with twenty-seven grains; France, four; England, three; Germany, two; China, two; Italy, one. These figures appeared as the result of the League of Nations survey in 1923.

Our problem is evident. In spite of all the laws we have against the use of drugs to the extent of addiction, we have our one million addicts. We cannot call them all spineless weaklings, although some may be. We cannot go on misunderstanding them and forcing them to hide away from a merciless society. Authorities have yet to find a person who takes the drug for "pipe-dreams" and sensual pleasure. These unfortunates derive no pleasure from it—only relief from pain. We certainly see the folly of arresting them and giving them their drugs free of charge.

What shall we do? "An ounce of prevention is worth a pound of cure." Intelligent understanding of the problem—thorough education of school children as to the inevitable and terrible consequences of the use of drugs will make the children as wary as they now are of spiders and mushrooms. If the public can be taught that the man who steps on a coiled rattlesnake is in no more danger of being terribly poisoned than the man who takes drugs, the numbers of new addicts will fall off to a minimum. It is, after all, a matter of education. Some say that prohibition has caused addicts, but general reports show this to be false. The department of health of Los Angeles reports that of five hundred registered drug addicts on their lists, only three claim to have acquired the habit since the prohibition law went into effect.

Methods of Cure

No, it is an independent problem. If we can by education prevent new addicts, what can we do about the old ones? There are many remedies that have

been tried. When we understand the problem of drug addiction in the light of modern science, then we can see why so many of these "cures" so dismally failed. There have ever been "specifics" to cure the "habit," but most of these upon being analyzed prove to be drugs in themselves, sometimes even more powerful and deadly than previously used.

Three principal methods have been employed. The first, slow reduction, has sometimes claimed success. The addict, over a period of a year or more, would slowly reduce his daily dose, and by the sheer force of will power and physical endurance, succeed in gaining his normal physical balance. These cases have been very rare, and usually have had to be discontinued because of the terrible agony suffered by the patient. The second method, sudden withdrawal, has been even less successful, and because of the pain, the addict has either gone back to his drug for relief, or died in the act of "being cured." The third method is the administration of various drugs. Until recently, there was no drug which would arrest the mechanism of narcotic addiction diseases. The chains of the "drug habit" have more tightly fastened upon the victim because of inexpert administration and substitution of more powerful drugs.

At the present time, scientists are still investigating "narcosan," A. S. Horovitz' famous drug "anti-drug." This was first introduced in 1927, and scientists feel that there are possibilities in this remedy, but authorities are not as yet sufficiently satisfied with the results obtained to say that it is a sure cure. The treatment involves severe suffering for the first few days, but after that even addicts of forty and forty-five years standing feel happy over the results.

It is to medical science that the one million American slaves of opium-and-her-brood must look. Doctors are gradually realizing the problem and their obligation. In the future, innocent persons will be in far less danger of being addicted through careless medical practice. Through education we can satisfy idle curiosity and prevent children in the silly "try everything teens" from becoming victims of the drugs.

Education and science can not only prevent another million from falling into this pit of terrible gnawing disease, but the million now suffering may hope for cure.

B O O K S

A Pagan in Palestine

THE CRADLE OF GOD. *By Llewelyn Powys. Harcourt Brace & Company,* $3.00.

THE DEGREE of anxiety which many feel about the chaotic state of modern religious thinking is somewhat relieved by the fact that it is no longer the sole province of the professional. Laymen—"priests in tweed" so to speak—are bringing fresh minds, unhampered with predilections, to bear upon realms once regarded as sacred preserves. Here, for instance, in "The Cradle of God" is an exposition by a literary craftsman, removed, it is true, but one generation from the manse, but as daring in the treatment of the faith of the fathers as was Edmund Gosse in the utterances of his "Father and Son."

Dedicated to a clergyman, the result of a tour in the Holy Land, and completed on Easter day, an account of the messianic hope is made to be the medium for what would once have been, and for many will be still, only polished paganism wrought by one who is "on the scaffold of a universe which will eventually write a cipher as a sum of all his works." It is a focal articulation of a composite mind that reflects the mood of a Krutch in "The Modern Temper," the theories of a Freud, the poetic philosophy of a Santayana, and the eschatology of a Bertrand Russell.

Disclaiming any idea of a transcendent being, Powys is fascinated withal by the epic character of the god-making instinct as unfolded in the Old Testament and exhibited in the New. Abraham, "the crafty star gazer," is said to be the one who invented the God of us all. Thence he proceeds to "the heroic horned genius who led his raggle-tattle gypsies across the Red sea," to David, "the Robin Hood of the wilderness," to Solomon, "a master of wisecracks"; and to some ten or more other characters which include Amos, Micah, Isaiah, Jeremiah, Ezekiel, Daniel and the post-exilic priests.

Our author turns aside to the gentle cynic of Ecclesiastes, the writer of "one of the greatest books in the Bible," for an inspired sanction of his own distillation of wisdom. Christians in their interpretation are "a gentry not to be trusted," but for the convictions that we have a "handful of gravel for all our queries"; that "our carnival day is now, very now," and that there is "no human destiny outside the matrix of matter," he finds indorsement. Like Koheleth also, Powys feels that "the stream of ubiquity still flows forward—nothing is sure, nothing is certain, and those who cannot acquire the taste to be gulled must gather what serenity they may by the poetic contemplation of the tide of existence, as it sweeps forward and ever forward toward the ocean of oblivion."

The avidity with which the writer seizes upon the sex experiences of the "super-vital Hebrews," and the reference to their later touchiness upon such matters, can scarcely claim even the inspiration of the muses. The "ancient piece of bedside gossip" which is an account of Gen. 38, the statement that "the children of Israel made their first breach into the Holy Land through the back door of a bawdy house," and the peculiar twist given to the gospel story of "the golden creature" who receives forgiveness because "she loved much," are equally reprehensible lapses. Emerson once said of the Anglican Church of England that they had revised the scripture to read "By taste are ye saved," but even such redemption is denied us in this book.

Aside from certain complimentary crumbs that one picks up here and there about Jesus, which refer to his magnanimity, to his "sublime idea," to the "wonders worked by his personal magnetism" and to "the unexplained marvel of his person," we are led to believe that we are twice removed from follow-

ing him. First, because he himself was deluded, and also because his secret has been perverted by Paul, who is regarded to be the real founder of Christianity.

A certain literary charm, together with the prestige of its author, may aid in spreading these ideas far and wide. Yet we question whether, to the mature judgment, the book will do anything except illustrate the tragic consequences of a literal interpretation of the Bible in the deft hands of one who believes in the gospel according to Falstaff. Only a five-sensed creation of Shakespeare would concur with his sentiment that "the rabble of the senses, rough and ready though they be, remain the ultimate and only test." Our concern, however, may well be with what effect this "splendidly null" product may have upon unreflective and untrained minds.

W. P. LEMON.

Books in Brief

INDIA'S POLITICAL CRISIS. *By William I. Hull. Johns Hopkins Press,* $2.00.

An objective and impartial record of the events of the past fifty years leading up to the present crisis, a record which becomes increasingly detailed as it approaches the recent meetings of the national congress and the present campaign of passive resistance. The positions and the personnel of all Indian parties are clearly stated. There is no rhetoric, no denunciations, no coloring from the author's own opinions, whatever they are, but a scholarly exposition of the situation up to and including 1929. It is an almost indispensable book of facts for those who want to know just what has happened up to date and to form some reasonable estimate of what is about to happen in India—a nation in revolution, as England does not appear to realize.

THE PIG IS FAT. *By Lawrence M. Maynard. Farrar & Rinehart,* $2.00.

A novel of the chaos and calamity supposed to have been brought by prohibition. The publisher's blurb says that it "does not smack of propaganda." It is nothing else. The old saloon is pictured as an innocent and beneficent institution, but with the coming of prohibition all hell broke loose. The propaganda is false in its general import, but the author's picture of the underworld is apparently true in detail and it is done with considerable power, as well as with a first-hand knowledge of the scene. Still a young man, he is now in a state penitentiary doing seven years for "breaking, entry and larceny." The apparent motive is to represent himself and his like as victims of a set of conditions created chiefly by the reformers. Naturally, that goes big with the American Mercury, in which his first writing was published.

THE ROAD OF THE GODS. *By Isabel Paterson. Horace Liveright,* $2.50.

Now there is what I call a piece of absolutely pure literature, perfect *belles lettres*—if the old fashioned term can be revived for a work that really deserves it. It has the simplicity and sincerity, the art without artifice, of an archaic Greek statue. Its tones are as cool and green as the great forest where its scene is laid. Its language is so completely without stylistic self-consciousness that only on second thought does it occur to one that this crystaline medium is something worth looking at as well as something to look through. It is, in short, a novel not only in the classic manner but of classic quality. Its characters are persons in a remote Germanic tribe in the days of Caesar, with a certain infiltration of wandering or exiled Greeks and a final invasion of Romans, or imperfectly Romanized barbarians. I do not know whether the author idealizes the life of this tribe, but at least she does not sentimentalize it. If the year produces another novel as good as this, it will be a good year for fiction no matter what else happens.

GLADSTONE AND PALMERSTON, THEIR CORRESPONDENCE 1851-1865. *Edited by Philip Guedalla. Harpers,* $5.00.

This is something more than a brilliant supplement to Mr. Guedalla's biography of Palmerston and Lord Morley's exhaustive and rather exhausting life of Gladstone, though it is that. It is a close-up of the two statesmen, one in his middle years and the other in his old age, as reflected by a full transcript of their correspondence, and it is a contribution to the history of the British empire at a critical and turbulent period. Mr. Guedalla's introductory "commentary" is an informing summary and interpretation of the period.

CORRESPONDENCE

Parity or Reduction by Example

EDITOR THE CHRISTIAN CENTURY:

SIR: Your criticism of the tactics of Secretary Stimson at the London disarmament conference seem to stop short of the real trouble behind the American proposals. When President Hoover in his Armistice day address ruled out reduction of armaments by example, and made the pompous demand for parity, he doomed the approaching London conference to at least moral failure.

The moral effect of denying reduction by example, like the moral effect of demanding parity, is to deaden trust and enliven jingoism and fear. No one has yet been able to prove, and few attempt to prove, a need for naval parity with England.

The United States is not, like England, located within thirty miles of a strong potential enemy; the naval bases of the United States are not within an hour's reach of a myriad of potential enemy planes; the United States does not have powerful navies set against its door; it does not have interests in a Mediterranean sea alive with other warships; it does not have the protection of 300,000,000 Asiatics on its hand; it does not have to keep control over millions of Africans; it is not dependent upon trade for its very life; it could not be cut off from necessities even if it did not have a single ship. On the basis of need for survival, we could survive easier than England if we had only one tenth her naval strength. Yet we ask for parity, and offer not one reason in support of the asking.

When France asks for a large navy we protest, even though she gives logical reasons for her demands. She too is next door to powerful potential enemies. Granting that the powers ought to be governed by the spirit of the peace pact, we know as a fact that naval reduction will be slow, and that when reductions are made they will be made with the idea of need provided the pact is violated. It is that need which the European powers are attempting to discover relative to their own reductions. It is that need which the United States entirely ignores, and ignores not for reasons of peace, but for reason of a parity idea which has no reason—unless it be pride.

Before we condemn Italy, France, and England, it were best to remember that we ourselves are committed to an idea and a spirit which, if any of the other nations were to emulate with as

little reason as we, would mean a race in naval construction that would appall the world.

Is it not our first duty to dissect this bug called "parity" which made it so easy for our chief executive to say, "It cannot be too low for us."

Emmetsburg, Ia. L. W. BARKER.

A Magazine on Movies

EDITOR THE CHRISTIAN CENTURY:

SIR: It may be that I have overlooked material in The Christian Century which makes this letter superfluous, but if not I believe that you will do your readers a real service in this difficult matter of the motion pictures by calling their attention to the Educational Screen Magazine. This monthly is published at 5 South Wabash Avenue, Chicago, and contains valuable material on many aspects of the motion picture problem. But what for the parent, teacher, or pastor is yet more important, it contains a monthly estimate of current films supplied by a jury of film goers. I have found these estimates intelligent, impartial, and helpful. I recommend the magazine to anyone interested in the moral and cultural effect of the motion picture.

Janesville, Wis. FRANK J. SCRIBNER.

The Function of Missions

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "Can Christian Missions Be Saved?" was the basis for an address given in the worship period of a recent meeting of the New England Regional committee, a committee whose purpose it is to promote missionary interest in the Congregational churches of New England. The address, which, by the way, seemed to make quite an impression on the fifty committee members present, took issue with the contention of the editorial to the effect that Christian missions are slipping because missionaries no longer are the leaders in the great intellectual and social movements of the orient. The speaker, one of the Congregational state superintendents, stressed the fact that the test of missions could not be whether or not missionaries took leading positions in revolutionary movements. The chief aspiration of the missionary should be, he contended, to lose his life in the interest of the people whom he serves, becoming the yeast that makes social progress inevitable.

Personally, I think the brother lost the main contention of the editorial which, no doubt, was to inspire a merger ot liberal missionary organizations in order that socially progressive interpretations of Christianity might exercise a wider influence.

Nevertheless, I think it would be interesting if you could answer his argument. Is it the place of Christian missionaries to try "desperately to make Christianity an appreciable influence in revolutionary China," or even to influence the "thought life of peoples which, a few years ago, was the real power of the missionary undertaking"? (Quotations are from your editorial.) Should missionaries not work farther behind the lines than that? Should we not be more interested in foundations than in immediate leadership? Do we not invade the sovereignty of our intended converts when we propose a direct control of their practical life?

Bridgewater, Mass. CARL KNUDSEN.

A Question That Will Not Down

EDITOR THE CHRISTIAN CENTURY:

SIR: The recent coming of William R. Castle, jr., as American ambassador to Japan, was welcomed both by Japanese and Americans. His speech given before the Japan-America society in Tokyo received many favorable comments in the editorials of the leading papers of the empire. In the English edition of the Osaka Mainichi a similar spirit was manifest, but the editorial closed with a paragraph that will prove of special interest, I think, to many of your readers. It read:

"We are anxious to call attention of the American envoy to one fact which, while the people of the United States might in their busy activities have forgotten, we Japanese can never for a moment overlook—namely, racial discrimination. The very fact that the United States has felt called upon to invite us to be a party to a treaty banishing war, or to attend a conference in London is the proof, we take it, that she does not regard the Japanese people as too inferior to associate with. We do not claim equality with the rising Americans in any respect cultural or racial, but at least we ask that we be accorded equal respect with other lesser peoples of Europe. Here is an inferior race, the Americans declared several years ago, who ought to be shut out of the United States. We do not demand the right to send a handful of emigrants to a country which hates them; we demand that America remove the discrimination because of our national pride and honor. As long as the people of the United States feel that they have the right to continue insulting a highly sensitive nation and one which is her friend, Japanese cannot take very seriously all the unctuous and flowery words which her diplomats lavish in praise of our people and country. The undoing of the injustice may be technically difficult; if so, show at least regret for being unable to undo what they themselves recognize as a gross injustice. Apart from this rankling problem, it is our joy to realize that America and Japan are getting along very well, fulfilling in a worthy manner the mission which destiny has entrusted them to fulfill."

As you know, we here in Japan are in the midst of a nation-wide campaign to preach Christ to the masses. Pastors and laymen are earnestly at work seeking to make the "Kingdom of God movement" the greatest possible blessing to the nation. One of the hindrances to its largest success is the failure of America to put Japan on the quota basis. So long as a so-called Christian nation in its legislation shows such racial discrimination towards a first-class power, it will be very difficult, if not impossible, to convince multitudes of educated people in Japan that Christianity is a religion worthy of acceptance by them.

Otsu, Japan. J. EDGAR KNIPP.

Word from Abroad

EDITOR THE CHRISTIAN CENTURY:

SIR: Just a word of commendation on the series of articles on the "Menace of the Movies." Especially do I wish to emphasize the last paragraph of the article by Mr. Eastman: "The movies, in their present condition, menace our youth and America's good name across the seas. . . . Their great increase in numbers and especially their extension in foreign trade have multiplied their harmful influence." I have sat in movie houses in Shanghai, of the best class, and blushed with shame at the scenes that were portrayed on the screen as being typical of American life. One could not very well rise up and deny that they were not true to real American life. That sort of thing isn't done in the best society. But one feels tempted to when he hears the remarks of English, Janpanese, German and Chinese. Only once have I as a foreigner had nerve to sit through a movie in one of the lower class places. Yet it, too, was supposed to represent to Chinese and Japanese of the mill district the life of American cities.

Here in Ningpo, the only place movies may be seen is at the local Y. M. C. A. And, again, I have seen pictures I have protested against being shown a second time. But the secretary has told me, again and again, that his contract with the forwarding agents in Shanghai made it impossible for him always to cut out the objectionable films. He would lose his contract and thus one of the methods of attracting the young people to his building. I can assure you that we do not take our children to see the pictures. We regret indeed that Chinese of the middle and upper classes are being introduced to a phase of life in America that is not typical. The lower classes here do not yet attend.

Ningpo, China. H. R. S. BENJAMIN.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Philadelphia Studies Unemployment

At the eighth all-Philadelphia conference on social work, held April 8, 9, the keynote of the discussions was "Unemployment—what shall be done about it?" Leading social workers, industrialists and labor leaders from over the country made an endeavor to present the facts of the present industrial crisis, and to suggest remedies. Among the speakers were Paul U. Kellogg, editor of the Survey; Morris E. Leeds, industrialist of Philadelphia; Owen R. Lovejoy, secretary of the Children's aid society of New York; Leo Wolman, research secretary of the Amalgamated Clothing Workers of America, and Miss E. N. Matthews, director of the industrial division of the U. S. department of labor's children's bureau.

Dr. Edgar D. Jones Feted on Tenth Anniversary of Detroit Pastorate

On the evening of March 28, a complimentary dinner was given to Dr. and Mrs. Edgar DeWitt Jones in commemoration of the tenth anniversary of Dr. Jones's pastorate in Central Woodward Christian church, Detroit. Rev. Frederick Cowin, of Ann Arbor, was the toastmaster for the occasion and addresses were made by the following leaders: Hon. James Schermerhorn, formerly editor of the Detroit Times; Rabbi Leon Fram of Temple Beth El; Hon. Claris Adams, vice-president of the American Life Insurance company; Rev. J. Frank Green of Owosso, Mich., and William T. McConnell, president of the council, Central Woodward church. Rev. Hugh Chamberlain Burr, the new minister of First Baptist church, also spoke. Dr. and Mrs. Jones were presented with a token of esteem and affection, Mr. McConnell making the presentation.

Rev. A. B. Coe to Succeed Dr. Palmer in Oak Park Church

Rev. Albert B. Coe, of the Second Congregational church, Waterbury, Conn., has accepted a call to the pastorate of First Congregational church, Oak Park, Ill., from which post Dr. Albert W. Palmer recently resigned to assume the presidency of the Chicago theological seminary. Dr. Coe will begin his work in Oak Park in September of this year. A graduate of Yale divinity school with a B. D. degree, in 1922, Dr. Coe has held two pastorates, in Somerville, Mass., and Waterbury, Conn. For two years he served as dean of the Connecticut Congregational young people's conference and is now serving as a member of the committee on evangelism of the Congregational national council.

A Great Hospital Seeks Ten Million

About 75 years ago Dr. William A. Muhlenberg, then rector of the Church of the Holy Communion, New York city, observed a need of a hospital to take care of the sick of his community, and founded St. Luke's hospital. There now stands, on Morningside Heights, the great hospital plant that is the outgrowth of Dr. Muhlenberg's early dream. Last year more than 2,000 patients were turned away for lack of accommodations. The management has now issued an appeal for ten million dollars in order to make possible the expansion called for by today's needs. He was responsible also for the incorporation of St. Johnland, a Christian home-community for orphan boys and girls, with cottages also for old couples; the site is a stretch of 500 acres on the north shore of Long Island.

Kansas Religious Education Forces Meet in Annual Convention

The 1930 convention of the Kansas

British Table Talk

London, March 25.

A SHORT time ago the air was thick with rumors and hints of a possible election this summer. Today it seems to be accepted that the government will not need to go to the country this year. One of its members has said as much, the prime minister sees no reason why the government should not have at least a two year's term; but quite rightly he adds that, if the government's task is made impossible—for a party with any self-respect it has only a minority on its side in the house of commons—he will go to the country. The change in the prospects of the government is due to the action of the liberals who have refused to throw out the mines bill. Mr. Lloyd George was very much disappointed at the result of the last election; for every 8½ votes cast for labor his party polled 5, and yet had a mere handful of members. If there were an election now, he would probably fare worse. The best hope for the liberals would be in a revision of our electoral methods. It may prove that by an informal support of the government he may smooth the way to this electoral reform. Anyhow, on the ground that these are critical times for the nation, Mr. Lloyd George refused to vote against the government on the mines bill. It is very doubtful whether anyone of the three parties really wants an election. Unless therefore something unforeseen arises, it is long odds against an election this year. There may be a liberal and labor "understanding," but no alliance is likely.

No Election Likely This Year

* * *

Pacifists Defy the Government

There is a left wing of the left wing, and labor also has its rebels. They have been restive under the conditions of things which make them supporters of large grants for air and navy and army. They are met with the assurance that the labor policy is one of reduction by agreement, but they say with reason that that policy does not substantially differ from that of other governments, and anyhow does not lead to much. They are faced by the dilemma familiar to all idealists called to take office in a naughty world. Mr. W. J. Brown quoted the prime minister as saying that we must take risks for peace, and added, "he has taken a risk of 1 per cent." "In spite of the Versailles treaty, the Locarno pact, the Kellogg pact and a whole series of disarmament conferences, we are voting in 1930 over £110,000,000 for our navy, army and air forces." Mr. Brown proceeded to tell the house things with which in their secret heart most members agree, "If navies, armies and air forces were created, the time would come when they would be used." The answer of the government was the familiar answer of practical politics: "All nations must be swept into the pacific net." The insurgents numbered 21. In the same debate the minister of war announced that he would still encourage the officers' training corps in school, but would withdraw the grant to cadet corps. This looks like a compromise without much rational basis. Some schools have O. T. C. corps, (officers training corps), others cadet corps. There seems no valid distinction, except the practical one that the O. T. C. provides excellent material (in time of need) for staffing an army with officers.

* * *

A Halt of a Week, or Six Months, or—

The fate of the naval conference is still in the balance. The present week is likely to be given to informal attempts to bring about an agreement between France and Italy. Failing that, the Italians propose a six months' delay, so far as France and Italy are concerned, though the other three may come to an independent agreement. Comment in this country has been most restrained on this matter, and so long as the affair is undecided there will not be any frank expression of what people are really thinking. It will be a most regrettable thing, if Italy holds up the progress of the five nations towards disarmament; here there is more sympathy with France, in spite of our traditional good will towards Italy. The French case, though it lays exaggerated stress on security, is understood, but it is a most mysterious thing that Italy, with only its Mediterranean interests, should obstinately demand parity with France. There are many who declare that the three other powers should make their own arrangements. "If the British and American governments," Mr. Spender says, "keep touch and stand together in diplomacy for the view which they have presented at the conference, the other powers will probably think twice before practicing the competitive shipbuilding for which they have claimed liberty at the conference." Britain and America must go on patiently with their plans.

* * *

Toward Christian Unity

A letter of unusual importance appeared in the Times last week. It was signed by a body of Anglican clergymen, among whom were many whose judgment carries weight with scholars; such men, for example, as F. C. Burkitt, R. H. Charles, R. H. Kennett, C. C. J. Webb. The names

(*Continued on page* 510)

council of religious education will be held in Topeka, May 6-10. About 1,500 delegates are expected. Among the outside speakers scheduled are Prof. Ernest J. Chave, Rev. Allen Stockdale, Rev. Roy B. Guild, Dr. Percy Hayward and Miss Mary A. Jones, all of Chicago; Sec. Robert M. Hopkins, New York city; Pres. Silas J. Evans, of Ripon college; Rev. Jesse M. Bader, Indianapolis.

Two Disciples Schools Have New Presidents

Dr. Arthur Braden, for seven years president of California Christian college, has accepted the presidency of Transylva-

Special Correspondence from New England

Boston, April 1.

NAMES of 2,000 Maine citizens were affixed to a petition sent to President Hoover and the American delegation at the London conference by an "emergency committee." Some 2,500 persons had been invited to sign and 80 per cent responded in time. The Portland Evening News of March 15 published two entire pages of these names. Pictures called attention to the more prominent signers, like Bishop Benjamin Brewster of the Episcopal church; Presidents Clifton D. Gray of Bates college, Kenneth C. M. Sills of Bowdoin and Franklin W. Johnson of Colby; Chief Justice William R. Pattangall and Mrs. Pattangall; Mrs. Althea G. Quimby, president of the W. C. T. U.; Attorney General Clement F. Robinson, and Rabbi Moses Shohet of Portland. The petition urged that "negotiations be conducted in full remembrance of the renunciation of war as pledged in the pact of Paris. . . . Nothing short of substantial reduction will fulfill our expectations." Mr. James Sheldon, who organized the Maine committee, is now at work in New Hampshire and Vermont. Massachusetts had already acted and sent a cablegram in the name of a large group. Similar action was taken by the Boston and Massachusetts federations of churches. The situation seemed hopeless ten days ago and there is proportionate rejoicing at the announcement that the American delegation favors a consultative pact without military obligations, and that the London conference seems more likely to agree upon real reduction. But there is no intention of slackening effort. Telegrams of congratulation are going to the President, and it is recognized that pressure of public opinion is necessary to secure prompt ratification of the agreements by the senate of the United States.

Maine Leads

* * *

Straw Votes Versus Political Decisions

Maine leads again on the prohibition issue. The republican party has reiterated its stand in support of the eighteenth amendment. But the democratic state convention, meeting previously, also came out in favor of prohibition and its vigorous enforcement, and this by an overwhelming majority, only a handful of "wets" opposing any action. Supt. Scott McBride of the national anti-saloon league hails this as a sign of victory: "As Maine goes, so goes the nation." In Massachusetts, former Senator William H. Butler, again a candidate for the United States senate, after deliberation, has come out for prohibition. He not only issued an explicit statement, but in speeches states his views frankly. Addressing the large men's class of a Congregational church on March 16, he said that the Volstead act and eighteenth amendment are here to stay and will not be repealed or nullified; that liquor benefits no man, and that in its tercentenary year Massachusets would not vote for repeal. Following Gov. Allen's firm stand, this is most significant. Which are to be believed, such decisions of trained politicians or the reports of straw votes in colleges or the poll taken by the Literary Digest, overwhelmingly "wet"? Dr. A. Z. Conrad, of Park Street church, Boston, took a count in his audience and found that only 30 out of 900 had received a ballot for the latter poll. The Digest replies to such criticisms that it *is* impartial, and that strong "dry" sections are yet to be heard from.

* * *

Legal Referenda at the Coming Election

In Massachusetts, the committee on legal affairs has reported to the legislature regarding the bill to repeal the state law against manufacture and transportation. Nine of its 15 members recommend that the legislature vote adversely, so that the issue, under the initiative, may go to the voters. Four of these, in a supplementary statement, point out that the petitioners stated at the hearings that their real purpose is to attack indirectly the eighteenth amendment, and that repeal "would only add to the difficulties which enforcement officers now have to contend with," since sale would still be illegal. They would recommend to the voters to "vote against repeal of any parts of our state enforcement acts." Six members vigorously condemn prohibition as a failure, and urge repeal by the legislature to carry out the mandate of the voters under the public opinion act last year—when the "dries" largely ignored the question. In Rhode Island, the legislature submits to the voters the question, "Shall the eighteenth amendment be *retained?*" "Wets" wanted the other wording: "be *repealed.*" "Dries" are not satisfied with the positive form, and protest that the placing of the question upon a separate ballot will open the way for wholesale fraud in precincts where both officials and the challengers of the two parties are hostile. The trustees of the Rhode Island anti-saloon league, though previously on record in favor of ignoring referenda unless of legal and binding effect, voted March 17: "That we favor meeting the situation by registering our convictions at the polls in November." This includes, however, voting for candidates, as the more important way to register convictions. The state of public opinion on this issue reminds me of the dial on Tremont street which indicates the motions of a weather-vane on the roof. It vibrates constantly—just now, between "north" and "east." But we are not always afflicted with a "northeaster," even in Boston!

* * *

"The Still, Small Voice" Of the Lenten Season

Meanwhile, underneath all this controversy, the sensational exposures of graft in the vice squad of Boston, and busy preparations for "ten million visitors during the tercentenary," the spiritual note is still heard. The history of the Puritan founders could not be recalled without revealing that, as Gov. Allen has said, "our fathers, in building upon the divine will, founded the commonwealth as upon a rock!" This spiritual significance of the anniversary is increasingly recognized by the churches. A typical utterance at the Tremont theater services is the following by Dr. Raymond Calkins of Cambridge on March 21. He called the story of the woman in the house of Simon, the Pharisee, "a tragedy." "The tragedy is not of the woman. What was the effect on Simon? 'They began to reason among themselves.' What? Still reasoning, still puzzling, still arguing? And the miracle of salvation before their eyes. It is the same scene today. He is here; washed souls are here; and you—still reasoning?"

* * *

Gleanings

The West Watertown (Mass.) Union church, perhaps the only such church yet recognized by an interdenominational council and assisted by at least two denominational boards, is not disheartened by the burning of the basement on which it was planned to erect a church building. Under its heroic new pastor, Rev. James C. Simpson, it is now in the midst of a campaign for pledges for a structure to cost $60,000. . . . In a secret ballot at the close of a recent morning service in the First Methodist church, New Haven, Conn., of 173 adults, 162 voted in favor of national prohibition and continued enforcement of the Volstead act. . . . Commenting on the recent booklet of the Federal council on "The Social Work of the Churches," the Hartford Courant thinks that "the church has definitely committed itself to a program far from the field of the purely spiritual." An institution that purports to be the house of God is not justified in turning itself into a lecture hall, a police court, or a scientific laboratory." . . . Rev. John M. Trout, the new extension secretary of the Massachusetts federation of churches, is pushing organization of the churches for citizenship, as itself a moral issue. A greater Boston committee is being organized. A telling quotation from the late President Taft under his picture makes an effective leaflet: "It is altogether an error to assume that a man who neglects his political duties injures only himself. He is injuring everybody who has a right to expect from him exercise of his intelligence and experience in the decision of questions presented to an electorate." . . . Today Gov. Frank G. Allen receives the "Arco Museo," one of the cabinets sent to each of our 48 states by the primary school children of Mexico. Starting at Pittsfield, it has made a triumphal tour of five cities on its way to the state house.

E. Tallmadge Root.

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nia College and College of the Bible, Lexington, Ky., and will be formally inaugurated in June. Dr. Kenneth I. Brown, professor of biblical literature and English in Stevens college, Columbia, Mo., has accepted the leadership of Hiram college, Hiram, O. Dr. Brown is a Baptist, although Hiram college is under the auspices of the Disciples of Christ. He is 34 years old.

Dr. T. R. Glover Gives Lectures in America

Dr. T. Reaveley Glover, of Cambridge

Special Correspondence from Minnesota

Minneapolis, March 31.

AN INTERESTING project is announced of "The Camp Farthest Out" to be held at Lake Koronis, Minn., July 21 to August 10, under the direction of Glenn Clark of Macalester college, St. Paul, known best as the author of "The Soul's Sincere Desire." It is planned to conduct a retreat for the purpose of studying "the wholeness of the spiritual life." Gerald Stanley Lee, another well known writer, is to have charge of the physical coordination hour, and Miss Ruth Raymond of the department of art education, University of Minnesota, is to conduct classes in esthetic appreciation.

Athletes of The Spirit

* * *

Catholic Leader on The New Morality

Father J. A. Ryan, professor of moral theology at the Catholic University of America, addressed the student body at the state university, March 6, on "The New Morality and Its Illusions." Walter Lippmann, Bertrand Russell, Durant Drake and John Dewey furnished the foil for a spirited defense of the authoritarian basis of morality as revelation. Dr. Ryan deplored, in the words of Gilbert Murray, "the vicious dogma of self-expression," which he felt to be a rebellion bred by a disillusionment that followed the world war. He insisted that happiness is attained as a by-product and not as an end in itself, and that the old morality, which made conformity to God's will the object of this life, is still able to furnish the true method.

* * *

President Hutchins Visits Minnesota

The speaker at the commencement convocation of the state university on March 20 was the youthful president of the University of Chicago. He spoke briefly and wisely, and the theme was "On Leaving College." The address was free from all the conventional verbiage usually doled out on such occasions. The class that graduates, he said, was generally assured that they were "the hope of America"—at least his was. Those who claim to be "practical" men, and by this to belittle the values of education were really such, he said, but only because they practiced the errors of their forefathers. Dr. Hutchins quoted Shaw's query as to whether human animals as they are at present can solve the problems arising from their own aggregation. The address was a fearless challenge for scholarship, and a scathing indictment of those who came to an institute of higher learning "to get to know the fellows," or for a mark of social prestige.

* * *

Presbyterian Educational Conference

A Christian education conference met at Macalester Presbyterian church for a two-day session, March 12 and 13, attended by pastors and teachers from four Presbyteries, St. Paul, Minneapolis, St. Cloud and Mankato. Rev. J. S. Armentout, Rev. Frank D. Getty, Miss Janet Stone and Miss Elsie G. Rogers, denominational representatives, were the leaders of discussion groups. Among the speakers were: Rev. W. J. Bell of Mountain Iron, Rev. H. H. Baldwin of St. Cloud, Rev. A. W. Ratz of Mankato and Dr. J. A. Speer, secretary of the presbytery extension committee.

* * *

Lutheran Social Workers

Nine states sent delegates to the tenth annual conference of Lutheran social workers held at Central Lutheran church, Minneapolis, from March 23 to 25, and some 50 institutions and agencies were represented. Judge Paul W. Guilford spoke on "A Protective Program for Delinquent and Pre-delinquent Youth," and Dr. H. E. Chamberlain of the local child guidance clinic also spoke. The conference sermon was preached by Rev. C. S. Thorpe of the Hope Lutheran University church.

* * *

Congregational Seminar

The Twin City Congregational ministers, under the guidance of Dr. Charles E. Burton, secretary of the national council, held a seminar on "Modern Intellectual Unrest" on March 14. Some 75 pastors were in attendance from all parts of the state, and three sessions were conducted. Among the subjects discussed were the problem of evil, the attitude of science and philosophy toward religion and the validity of subjective experience. All three meetings were held at Park Avenue Congregational church, Minneapolis, of which Rev. B. B. Hanscom is pastor.

* * *

And So Forth

Minneapolis had to contribute her quota of protest against the religious persecution policy of the soviet government. The newspapers report that churches of all denominations on a recent Sunday devoted a service to this purpose. . . . The Minneapolis church federation has taken a survey of the southeast part of the city which includes 3,500 families living north and south of the university campus. While the results have not yet been completely tabulated, one section has proved that 56 per cent are without church membership. . . . St. Olaf's distinguished professor, O. E. Rolvaag, the author of "Giants in the Earth," has earned fame once again by his new novel, "Pure Gold." The book has been translated from the Norwegian, and the writer is claimed by one reviewer to be "one of the most interesting literary phenomena of our day."

W. P. LEMON.

university, was the lecturer under the Lyman Coleman foundation of religious education, at Lafayette college, March 23.

Special Correspondence from Detroit

Detroit, April 1.

DR. DANIEL A. POLING, of New York city, was the speaker at the monthly meeting of the Detroit Christian Endeavor union in Central Woodward Christian church, Monday evening, March 31. The church was thronged with enthusiastic young people and more than 400 persons sat down to a dinner preceding the meeting to which Dr. Poling spoke. His address was delivered with much vigor and his thoughts centered around three subjects: world peace, good citizenship and evangelism. Dr. Poling paid his respects to the straw vote on prohibition now being conducted by the Literary Digest. He did not question the honesty of the poll, but wondered how it came about that thus far only one woman voter in every eighteen ballots has been represented in the Digest vote.

Dr. Poling Visits Our City

* * *

A Church That Has Made History

The Presbyterian Church of the Covenant, Rev. Alfred Samuel Nickless, minister, celebrated its 55th anniversary March 9-16. This church has made history and now occupies a spacious and imposing edifice of the gothic type and with modern and expensive equipment for every phase of church life and activity. Dr. Cleland B. McAfee, moderator of the general assembly of the Presbyterian Church in the United States, was the chief speaker of a number of notables during anniversary week. Rabbi Leo M. Franklin was another. Dr. Nickless is giving a good account of himself in his Detroit ministry.

* * *

Dr. Emerson Honored By Masons

No minister in this city has a wider acquaintance among various groups than Dr. Chester B. Emerson, of the North Woodward Congregational church. He appears upon many programs, civic, literary, church, and is uniformly scintillating, informative and refreshing. Dr. Emerson, who is a high-up Mason, has just completed a year's activity as eminent commander of Detroit commandery No. 1 Knights Templar. In addition to his many other services, Dr. Emerson has given a vast amount of time to this Masonic responsibility. Sunday evening, March 30, 200 Sir Knights, in full uniform, heard their retiring eminent commander, also resplendent in uniform, in a special sermon commemorating his year of official life. It was a brilliant and colorful occasion.

* * *

Aiding Detroit's Unemployed

The council of churches, Dr. Ralph A. McAfee, executive secretary, is making an effort to aid the unemployed. To this end there went out to all the ministers represented by the council, about 300 in number, a letter asking cooperation from the pastors and office bearers and enclosing return postcards to be used by members of the congregations who had any kind of work to offer. The unemployment situation here, while perhaps not as serious as in other large centers, is bad enough and discouraging to thousands who have been out of work for months. Every time the papers announce that Mr. Ford is taking on 3,000 new workers, 30,000 men come to the city, lured by the promise of a job.

* * *

Detroit Preachers and Churches

The corner stone of the Immanuel Evangelical church was laid Sunday, April 6. This event marks the beginning of the construction of a group of buildings, church, parish house, and parsonage, to cost $250,000. . . . Dedication of the new edifice of the Dearborn Presbyterian Church took place April 6 with Rev. John Newell in charge and Rev. Hugh Jack, moderator of the Detroit presbytery, Rev. Morton C. Pearson, Rev. Homer Alexander participating. Dr. Joseph A. Vance preached the dedicatory sermon. . . . Dr. Merton S. Rice, of the Metropolitan M. E. church, and everywhere, began his 11th consecutive year as the concluding Lenten preacher for the downtown meetings of the Detroit council of churches April 7. According to Dr. McAfee, executive secretary of the council, this record of Dr. Rice's is unequaled. Furthermore, he invariably draws the largest audiences of the series with men predominating.

* * *

And So Forth

Detroit is the home of several famous drys who, amid all the agitation of the wets, are still militant defenders of prohibition. The most noted, of course, is Henry Ford, another is "Uncle" Henry M. Leland, the originator of the Cadillac car and an amiable gentleman of the old school. Still another is Hon. James Schermerhorn, famed after-dinner speaker, whose stock of good stories is inexhaustible. Charles B. Van Dusen, head of the Kresge company, is a fourth, and a fifth is a former president of the Pere Marquette railroad, Frank H. Alfred. . . . Rabbi Louis J. Schwefel, at the Jewish open forum March 30, vigorously opposed the thirteen month calendar revision now before congress. The rabbi held that such a revision would render the Jewish Sabbath day uncertain. He said that for this reason the synagogue council, which includes representatives of all groups of American Jewry oppose the calendar revision. . . . The editor of The Christian Century has twice been given editorial space and made the object of caustic comment in the Detroit Free Press. Sunday, April 6, a sprightly letter of Dr. Morrison's in reply to the first editorial appeared in full in the Free Press's editorial page followed by the editor's chiding Dr. Morrison for taking so seriously the Paris pact to outlaw war. Thus are we "advertised by our loving friends."

EDGAR DEWITT JONES.

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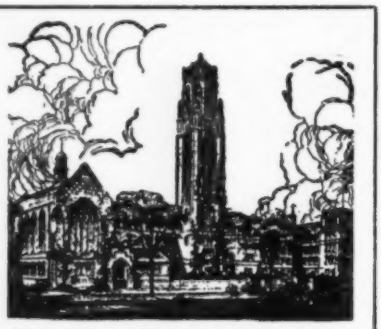

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process of organization by the Augsburg publishing house, Minneapolis. It will be known as the Current Literature reading club, and the plan will provide that six books be purchased by members out of 24 books recommended during the year, at a club discount of 10 per cent from list price.

Methodist Bishop of Japan Dies

Dr. Kogoro Uzaki, bishop of the Japanese Methodist church since 1919, died in Tokyo April 2, of apoplexy. Bishop Uzaki was bishop of a church of 25,000 Japanese, formed by the union of the mis-

Special Correspondence from Scotland

Glasgow, March 12.

Scotch Churches Solve Problems

SCOTLAND has the problem of the evening church service, too. Time was, so they say, when the churches here went on the even tenor of their way and did not need to advertise nor worry about attendance, but those days have been passing since the war. Of course there are some notable exceptions: e.g., St. George's West (Dr. James Black) and St. Cuthbert's (Dr. Norman Maclean and Rev. George F. Macleod) in Edinburgh. Very few, if any, city churches have abandoned the second service (except in the summer months), but in many small towns, where there are now two or three congregations belonging to the reunited Church of Scotland, the congregations unite for their evening worship, using the various edifices and preachers in turn. Dr. John White, the moderator of the church, is advocating a similar policy within the city, grouping nearby congregations in the same civil parish or ward, especially in downtown districts. Meanwhile individual churches in Glasgow are trying to solve the problem in a variety of ways. Partick Congregational church chose a woman, Rev. Vera Findlay, for its minister, and the neighborhood has responded with interest and loyalty to her leadership. In the Bridgeton district—a district as difficult for church work as the fifth ward in Chicago—whose M. P. is wild Jimmy Maxton, the Methodists have tried the religious moving picture, which is a colossal novelty here, in connection with an evangelistic address. In the same district, Barrowfield parish church has just induced Rev. S. H. R. Warnes to leave a comfortable suburban charge and become its minister. He is introducing all kinds of changes: a significant new name, St. Francis-in-the-East, to distinguish the congregation from what was Barrowfield U. F. church; an 8-foot cross illumined by floodlights at night to draw the passersby; a renovated interior with the work done gratis by painters, electricians, plumbers, etc., of the congregation; a slogan familiar in the district—"Come on in!"; and an orchestra at the evening service, conducted by himself as he plays the harmonium. Rutherford church in the Dennistoun district has been packed to the doors recently, with hundreds hearing the service relayed to the hall adjoining, whenever its minister, Rev. F. P. Copland Simmons, has arranged a "service of praise." Mr. Simmons has a strong tenor voice. He builds his service around some central theme, as "The Cross"; sings several appropriate solos, perhaps telling the story of how they came to be written; and preaches a moving evangelistic sermon.

* * *

A Week Night Experiment

The Episcopalians are trying an unusual week night experiment in the Synod hall of their St. Mary's cathedral here, during the next few weeks, under the auspices of their young men's club. A series of meetings, open to all men of any or no religious denomination, will be held, at which smoking will be allowed, and free discussion will follow. The topics are such as "A Plain Man's Religion," "Religion and Mental Health," "Reunion," "The Color Question," "Down-and-Outs in Glasgow." The March number of the Cathedral Magazine announces: "No one who comes commits himself to anything beyond intelligent listening and an atmosphere of tobacco smoke. There is no danger of anyone being jockeyed, malgré lui, into embarrassing acts of pietose devotion."

* * *

A Commoner Is Honored

The lord high commissionership passes from royalty to a humble commoner this year. The king's representative at the general assembly last year was his son, the duke of York; this year the socialist government has secured the reappointment of Mr. James Brown, O. B. E., the miner M. P. for South Ayrshire, who occupied this important ecclesiastical post in 1924. Both appointments have been most happy: the former expressed the deep personal interest of the king himself in all that has to do with the religious wellbeing of the

(*Continued on next page*)

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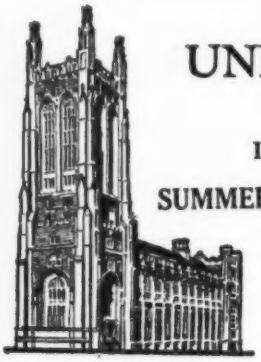

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sion churches of the Methodist Episcopal church, the Methodist Episcopal church, south, and the Canadian Methodist church, and the granting to the Japanese of full control of these churches in 1907. Bishop Uzaki studied in Japanese schools and received degrees also from Vanderbilt and Emory universities of this country.

Canadian Social Workers Will Consider Problems

The second All-Canadian conference on social work will be held in Toronto, April 28-May 1. Fully 1,000 social workers of Canada are expected to be present for the better understanding of social maladjustment, and the sharing of knowledge of methods of prevention and rehabilitation. Special consideration will be given such subjects as health, child and family welfare, immigration, delinquency courts and probation, community centers and recreation, industrial and economic problems, etc.

Lutheran Educators Discuss Church Schools

At its meeting in Chicago, March 17, 18, the National Lutheran educational conference, 100 persons representing 32 educational institutions were present. The keynote of the conference was struck by Pres. Otto Mees, of Capital university, Columbus, O., in his paper on "A Philosophy of Christian Education as Concerns Church Colleges." He declared that Christian education "involves more than the effort in 'character building' as commonly understood and practiced. It involves the quickening of a consciousness that conduct and life, in order to be Christian, must be modeled after the distinct pattern set before us in the person and teachings of Christ."

SCOTLAND CORRESPONDENCE

(Continued from preceding page)

people; the latter will be a friendly answer to the Continuing church's dread of the lord high commissionership as a badge of the Church of Scotland's alliance with "pomp, privilege, and reactionism." For no one could possibly accuse Mr. James Brown of "pomp"—he and Mrs. Brown have lived all their married life of more than 40 years in the same humble house at the mining village of Annbank. As for "privilege," the only privileges he boasts are those of a son of the people who has climbed by innate force of character and by a talent for pithy and pungent speech to a position of respect and honor. And his "reactionism" consists of his being an ardent temperance advocate and social reformer! Mr. Brown is an elder in the Annbank church, where he has now given more than 40 years of continuous service in the Sunday school as teacher and superintendent. His parliamentary duties are not allowed to conflict, for he comes home every week-end while parliament is in session. As he once told the assembly, he has two strong attractions drawing him north—Mrs. Brown in his home, and the Sunday school in his church. But the British people do like to keep up old precedents and to perform things with dignity and a flourish! For the ten days of the assembly, Mr. and Mrs. Brown will occupy the state apartments in the palace of Holyroodhouse. The miner will always be spoken of as "His Grace"; his wife, once a simple mill hand, will be "Her Grace"; and they will rank next to the sovereign himself, ahead of the members of the royal family and all the nobility of the land. They will occupy the throne gallery of the assembly hall, will be hosts at levees and public functions, and will be treated with all the respect ordinarily paid to the king and queen. In 1924, the duke of Atholl very kindly loaned them a team of magnificent horses for their state drives through Edinburgh, and tried to get them to use his gold plate service, but the Browns made other arrangement for glass, cutlery, and plate. It isn't everywhere that you find the aristocracy welcoming a new arrival, especially if he come from so clean a place as a coal mine! Today's paper adds the news that the king has directed that Mr. Brown be sworn a member of his majesty's privy council.

* * *

And So Forth

Dr. Boyd Scott, writer of a dozen books, brilliant preacher and public speaker, has just resigned the pastorate of Lansdowne church, Glasgow, which he has held for 21 years. He is leaving for Australia, to visit his daughter, and while there he has been asked to preach for six months in the Scots church, Sydney. . . . Sir Donald MacAlister was installed as chancellor of Glasgow university this month, and his first official act was to "cap" six graduands with the LL.D. degree, including his successor to the principalship, Robert Sangster Rait (formerly historiographer royal for Scotland and professor of history in the university); Lord Sands, one of the prime movers for the uniting of the churches, and Dr. T. R. Glover of Cambridge. Dr. Glover, by the way, is now in America to give a course of lectures at Lafayette college.

MARCUS A. SPENCER.

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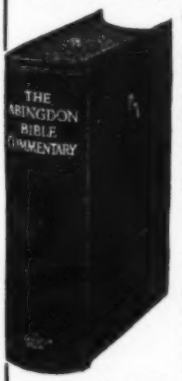

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—Religious Book Club Bulletin, April, 1930

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Catholic Missionaries May Be Recalled from China

The Pittsburgh Advocate reports that the state department has advised the Catholic welfare conference to order withdrawal of all Catholic missionaries in the vicinity of Kanchow, China. Since early in December, 1929, Bishop O'Shea, who is in charge of the Catholic mission there, has appealed to the American legation at Peiping, because of increasing danger arising from the activities of bandit troops.

Special Correspondence from China

Peping, March 10.

DR. WANG-CHIH-PING, pastor of the Asbury Methodist church, Peping, and Dr. John A. Gowdy, former president of Foochow university, were elected missionary bishops of the Methodist Episcopal church in a meeting of the East Asia conference of that church held in Nanking during the last week of February. Dr. Gowdy is an alumnus of Wesleyan university. He has been a missionary in China since 1902. His episcopal residence will be Foochow and his diocese South China. Dr. Wang is an alumnus of and former teacher in old Peking university, one of the colleges which united to form the present Yenching university. With his bride of a few weeks, he endured the "siege of Peking" during the Boxer uprising of 1900. He received his Ph.D. from Syracuse university in 1918 and for several years thereafter was general secretary of the Y. M. C. A. in Tientsin. His episcopal residence will be Peping. The delegates to the conference were almost all nationals of China.

Two New Bishops

* * *

An Accident Causes a Stir In Diplomatic Circles

A. N. Smit, a missionary of the Christian Reformed church of North America, while driving his automobile in Tungchow, Kiangsu province, on Jan. 29, struck and killed a Chinese boy. There was a great stir in diplomatic and foreign business circles in China when it was learned that he had at once surrendered himself at the nearest Chinese police station. This was in contrast to a similar situation in Hankow, where a British naval officer was arrested after a fatal traffic accident. The British consul at once demanded and obtained his release on condition that the officer would be produced when a legal hearing was held. The crucial question, which arose in view of the declaration of the Chinese government canceling extrality rights and the counter-declaration of the British government that it would not permit such unilateral cancelation, was whether the British authorities would permit the officer to be tried by a Chinese court, or would even consent to his appearance at a preliminary hearing. This matter has not yet been settled. The Chinese authorities are still holding the officer's car. Meanwhile, the American was immediately released on the personal recognizance of himself and a missionary friend. The case was heard a few days later, and Mr. Smit was adjudged "partially" guilty and fined $100. This sum, presumably, will go to the family of the dead boy as a "compassionate grant," according to the usual Chinese custom. There the incident stands as far as Mr. Smit and the local authorities are concerned. But the broader question at once arose whether the American government, which, with the British, had refused to accept the validity of China's cancelation of extraterritorial privileges, could allow this precedent to be established. Many of his fellow-countrymen roundly criticized Mr. Smit for ignoring his government in the matter; it is, so his critics said, "tantamount to a renunciation of his American citizenship." The new American minister, Mr. Nelson Johnson, who was to receive his formal social welcome to Peping at a grand Washington birthday ball, suddenly canceled this and all his other engagements and returned to Nanking within a few days after his arrival here. The Peping Leader declared that the Smit incident was the reason for his unexpectedly early return to the capital.

* * *

Toward Coordination of Christian Colleges

The council for Christian higher education in China gave practically all the time of its biennial meeting in Shanghai during the mid-year holidays to a consideration of the further coordination of the work of the Christian colleges in China and to plans for a united financial campaign in the home countries at some future time. In this effort, it is hoped that sufficient funds will be obtained to provide for the immediate capital-outlay needs of the institutions and to give all institutions endowments sufficient to yield the amounts of their present current-operating budgets.

* * *

Fighting the Famine

In the midst of ever increasing tales of horror due to widespread famine, it is a pleasant task to record the tremendous strides in combatting the evils which have been made possible in parts of Shansi and Shensi through the development of drought-resisting seeds by the experiment station of the American board mission at Fenchow under the direction of L. M. Outerbridge. Varieties of non-saccharine sorghums (one of the principal crops of North China) have been gathered from all parts of the world, and a species has been found which produced a crop when every other crop in the areas died. Large sums have been appropriated by various bodies for the purchase of such seed.

* * *

And So Forth

Dr. J. Walter Lowrie, a veteran missionary of the American Presbyterians, died at Paotingfu Jan. 26. He was born in Shanghai of missionary parents in 1856. After his school and college days in America, he returned to China in 1883. He never married. Dr. Lowrie was for more than twenty years chairman of the China council of the American Presbyterian mission. . . . Mrs. Thomas Cochrane, wife of the founder of the Peking Union Medical college, died in England Jan. 3.

VERNON NASH.

Dr. C. F. Andrews Completes American Tour

Dr. C. F. Andrews, intimate friend and biographer of Mahatma Gandhi, sailed April 5 for England, and thence for India, after having spent several months in this country during which time he has been giving special attention to problems of in-

Special Correspondence from Canada

Toronto, April 3.

TO THE surprise of most people, the Canadian senate adopted without a vote the principle of the government measure against rum-running. Great noise was heard, and resistance started, but public opinion proved so powerful that opposition collapsed in two days. This is the most significant fact in the whole story, for a year ago one of the wisest friends of the new proposal doubted if 20 votes could have been obtained in the Canadian commons for the project. While decent opinion was quietly emphatic against national complicity in the smuggling of liquor, no pains were spared to exploit the irritation caused by the new United States tariff to thwart the reform movement. The new law is required to allow the Canadian customs to escape the unpleasant position of aiding a disgusting business. But it is wise not to cherish any illusion that the new Canadian law or its administration will seriously reduce the quantity of liquor accessible to United States citizens. What has hitherto gone directly can easily be sent through other channels over which Canada has no control. But the major consideration was that the Canadian nation should stand free from any suspicion of official complicity in the business. Great loss is expected to Canadian distilleries, not so much from reduced export to the states as from reduced facilities for dumping into Canadian territory liquor nominally released for export. Hence the stern opposition of the patriotic distillers who wished Canada to retain independence of United States "dictation." The plea was hollow and deceived no one.

Canada Opposes Rum-Running

* * *

New Divorce Facilities

The province of Ontario has hitherto provided by far the majority of divorces in Canada. Her citizens had no release from the marriage tie except by temporary residence in the United States or by special private act of parliament. This course led to a special committee of the Canadian senate being entrusted with inquiry into each application. But political procedure is very uncertain, and last year exposure was successfully made by Mr. J. S. Woodsworth, the labor representative from Winnipeg, of the ease with which iniquitous injustice was embodied in laws without serious investigation. To prevent this scandal being continued a bill was introduced year after year proposing to set up a court in Ontario for the trial of divorce cases. The new procedure is expected to reduce the number of divorces by interposing an assured investigation before competent experts, and also to avoid grave injustice to wife and children whose protection could not be secured by federal action seeing that civil rights are left to provincial jurisdiction. Theoretical objection was taken to the bill as recognizing divorce; it really only recognizes the inequitable procedure now existing, and seeks to interpose genuine state action. The principle of the bill has now been affirmed by the commons and the senate will gladly escape the unpleasantness of the old methods. But political maneuvering may yet wreck the bill, for the prime minister wishes to force on the province the responsibility for bringing the law into effect.

* * *

Church Action In Legislation

The Church of England authorities very courageously took decisive action in support of the divorce bill in spite of the plausible objection that they were providing facility for divorces. The Roman Catholics, on the other hand, threw all their weight against the new measure. The United church board did not meet in time to deal with the proposals; and its presbyteries were divided, mainly owing to the unwillingness to be involved in recognizing divorce. But in the case of the law against granting clearance to ships engaged in rum-running, the United church was very active. The board charged with responsibility adopted an attitude of dignified objectivity. It sent all over the country last year a short statement containing a purely judicial account of the negotiations and conversations between the American and the Canadian authorities on the subject. Increasingly the board finds that people are weary of screeching propaganda, but welcome reliable inside information. In this case the booklet sent out had the effect desired, for it elicited from every part of Canada such a sustained protest as to guarantee the safety of the national government in giving effect to the expressed desire.

* * *

Spiritual Life In the Church

Within the United church there exists considerable anxiety about the vigor of its own spiritual life. The period of controversy and establishment is mainly over, the house is set up, and the question arises whether it provides a home for the soul. The earnest questioning attests that all is not satisfactory but that deadness is not general. There is definite avoidance of campaign methods. The board of evangelism and social service promoted a fresh study of the basic problem of theism in intimate ministerial fellowships designed to capture a new realization of God. This effort without much publicity is eliciting hearty responses and quickening results. Every minister in each fellowship is provided with a series of "fellowship studies" interpreting the most significant trend of recent thinking, and this provides the basis for conference. Later the same board has issued a study of "Pentecost" in its ethical and intellectual implications. For this pamphlet Dr. Lynn Harold Hough wrote a brief foreword and it was sent to every minister in the church.

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terracial cooperation. Another of his major interests while in the United States has been to make preliminary plans for an extended visit of Rabindranath Tagore to this country under the auspices of a national committee which is being formed under the leadership of the Quakers. The last weeks of Mr. Andrews' stay in America were devoted largely to the writing of a new book under the title, "What Christ Means to Me," in which he gathers up the results of his reflections upon his experiences in India.

Explains The Denominations

THE SOCIAL SOURCES of DENOMINATIONALISM

By H. Richard Niebuhr

(Says Charles Clayton Morrison:)

"Long have we waited for the book which Dr. Niebuhr has now given us. His thesis is that all our denominations have arisen out of social conditions, and that each time the church divided, or subdivided, a social situation was the real explanation of the event... Niebuhr has rewritten church history. If I were taking my theological education over again, I would go straight to Eden Theological seminary where he teaches and sit at this young man's feet." ($2.50)

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BRITISH TABLE TALK

(*Continued from page* 501)

at the foot of the letter prove beyond a doubt how strong is the support within the Church of England for such a movement towards reunion as that which is taking place in south India. They deal with the argument from history. The fact of an actual succession in ministry from apostolic times cannot be disputed, they say; but it was a succession where it existed, of "presbyter-bishops, not of monarchical bishops." Its primary purpose was to maintain order and discipline and to secure continuance of the preaching of the Word—the teaching of Jesus and concerning Jesus. *Its primary purpose was not to secure and transmit sacramental grace.* The letter adds words of great importance in view of the proposals from India: "The claim that a particular pattern of ministry was necessary to the gift of God's grace in the sacraments was formulated later and defined to safeguard the official ministry of the church, just as a dogma of verbal inspiration was propounded to safeguard the canonical Scriptures. These dogmas, perhaps natural under earlier conditions of thought and life, cannot today be maintained, and in particular it is impossible as it is impious to deny reality to the sacraments of non-episcopal ministries." More will be heard of this letter. It should be added that Dr. Gore and his Anglo-Catholic friends strongly dissent from its interpretations of church history.

The Archbishop on the Faith of Lord Balfour

"I think that too little has yet been said regarding Lord Balfour's position towards the Christian faith. As a young man he found the system of material civilization based upon science standing by itself, dominant, self-assured, dogmatic, but confident. He set himself to riddle its claims of all sufficiency with doubt. His first book, 'A Defense of Philosophic Doubt'—meant that he, unshamed, confronted this powerful materialist system, and by the very means of philosophy and science showed how insecure it was, what great space in the universe and human life is left unexplained. He held that it could not explain such things as sense of duty and the moral sense, and he insisted that all that was deepest and most enduring in human experience could neither be explained nor satisfied by this material civilization. I know myself that throughout his life he always kept the utmost reverence for the Christian faith. I doubt not that to the end he could have said, in his own way and with his own interpretation, I am not ashamed of the gospel of Jesus Christ.'"

* * *

And So Forth

The estimated cost of works approved for government financial assistance in connection with unemployment up to February 28 amounted to close to 40 millions. The chief figure was that of electricity, and the schemes of which 10 millions was authorized which provided work for 44,000 workers. Of this sum 9 millions relate to a scheme for the standardization of electrical frequency in northeast England. . . . Dr. J. R. Mott arrives in England tomorrow and will be with us for two months. . . . A welcome no less hearty here than in America is offered the new book of Thornton Wilder, "The Woman of Andros." . . . Snow covered the north of England and many parts of the south last week, but London escaped with north and northeast winds. Spring late.

Edward Shillito.

BOOKS RECEIVED

Roaming the Rockies, by John T. Faris. Farrar & Rinehart, $3.00.

The Graded Church, by W. C. McCallum. Bethany Press, $1.00.

Xenophon, Soldier of Fortune, by Leo V. Jacks. Scribners, $2.00.

The Bible in Art, an anthology, compiled by Louise Haskell Daly. Scribners, $2.00.

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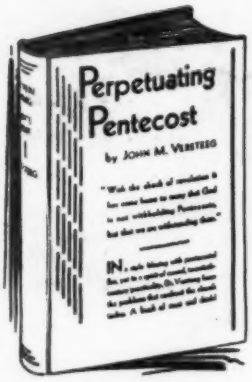

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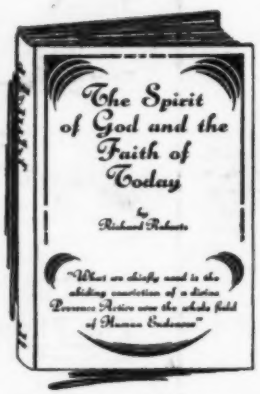

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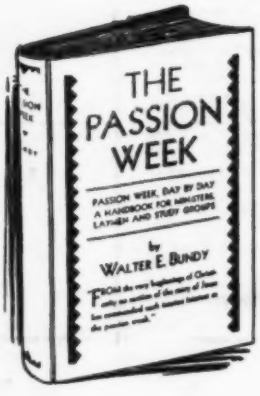

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